

A SILVER watch-bell.

74 & 41. 18.

The sound whereof is able
(by the grace of God) to win the
most profane worldling, and carelesse li-
uer, if there be but the least sparke of Grace
remaining in him, to become a trew Chri-
stian indeed, that in the ende hee
may obtaine euerlasting
saluation.

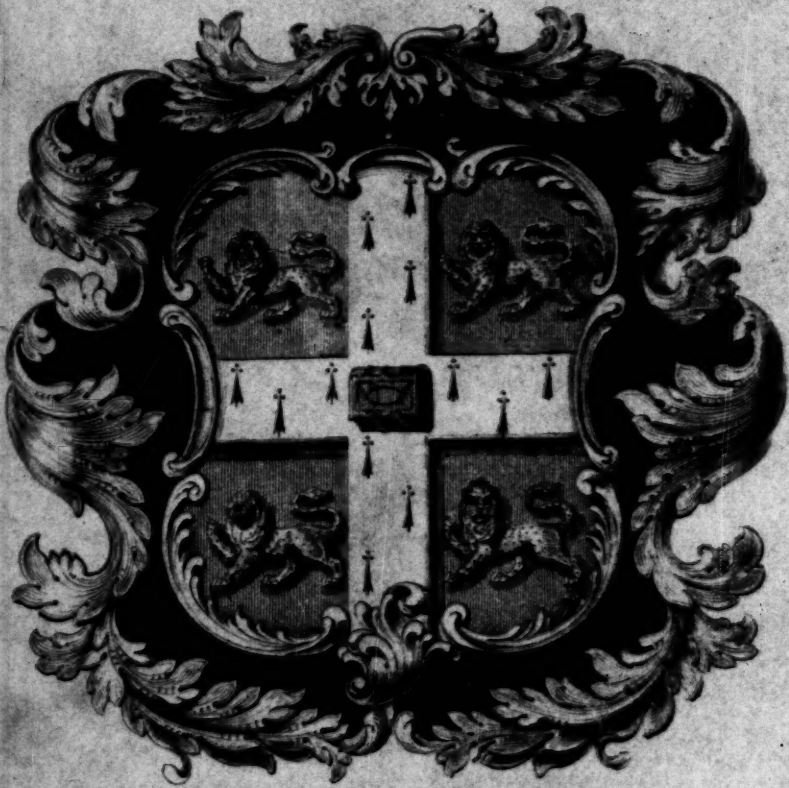
*Wherevnto is added, a Treatise of the holy
Sacrament of the Lords
Supper.*

The third time Imprinted and enlarged.

1. Cor. 11.

Be ye followers of me, euen as I am of Christ.

Imprinted at London for William Cotton,
and are to be sold at his shop adioy-
ning to Ludgate, 1606.



Academiae Cantabrigiensi
Liber.

~~34-8-8:80~~

61-1015.16

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To the Right Honorable sir Iohn
Popham Knight, Lorde chiefe Iustice of
England, and one of his Maiesties
most Honorable priuy Councell.

LYcurgus and Solon (right honoura-
ble) the one a Lawmaker among the
Athenians, and the other for the La-
cedemonians; peaceified and reformed those
estates in such wise, that they flourished
long in great prosperitie and glory, for the
whicb they haue procured to themselues
immortall fame.

The fame of those worthy men, maketh
me conceited that your Lordship so singu-
larly qualified, and so generally commen-
ded of all honest men for Prudence and Iu-
stice, linked with the loue of true Religion,
is nothing inferiour to those ancient woor-
thies, as time and effect, to the good of the
Common-wealth (wherof you are a princi-
pall pillar) hath tryed: so as I among others

The Epistle.

may rightly say of your honour, as the woman of Tecoa saide to King David. My Lord is euen as an Angel of God in hearing good and bad,

This Prudence (a beame which proceedeth from the true Sonne) concurring euer with goodnesse (the garde and guide of all common-vveales) hath giuen assured testimony to the vworld of your integrity: the rarity whereof, so honored by that late most Royall Queene and so graced nowve by our most gracious Soueraigne, hath allured me, (as the wondering Queen of Saba of olde) to offer to your Lordshippes view, this poor present: which albeit to a wordly eie, and to carnall sence, may seeme nothing comparable, to the Gold, Gemmes, and odours which she gaue to King Salomon: yet to the illumined eie of your heroicall Spirit, and Religious relish of your Soule, I hope it may in some measure, be pleasing and acceptable: if not as a rich Ieuuell, yet as a small Viaticum, in the finishing of your honourable course of life: whereof I doubt not you
may

The Epistle.

*may with a good Conscience saye: I haue
fought a good fyght, I haue finished my
course, I haue kept the faith: for hence-
forth is layed vp for me, the Crowne of
righteousnesse, which the Lord, the most
righteous iudge shall giue me at that day.*

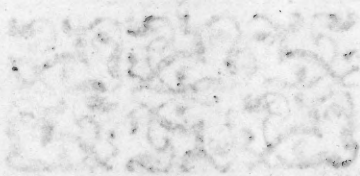
*Thus crauinge acceptaunce of my good
meaning toward your Lordshippe, together
with pardonne of this bolde enterpryse, I
right humbly take my leaue: beseeching al-
mighty God, to lengthen your dayes to your
comfort, to the good of this Realme, and to
the glory of his oune name.*

At your Lordships Honorable
pleasure and command right
humbly. T. T



...with a good conscience
I have sought my
...I have sought the truth: for peace
...is layed up for me: the Crown of
...which is the right
...shall give me a right
...of my good
...of the best
...rightfully taken: being al-
...God, to strengthen your faith to your
...to the good of this Realm: and to
...the glory of his evermore name.

At your Lovinge Remembrance
pleasure and commandment
humbly
...





To all weake Chriltians
that haue a desire to
be ſaued.



T is a neceſſary rule
in pollicie (dearely
beloued in our lord
and Sauour Ieſus
Chriſt) that thoſe
cities ſhuld be gar-
ded round, which
are beſieged round,
and it was *Cambices* counſell too, that
Citizens which would keepe their Cities
in ſafety, and flourishing eſtate, would
euer bee watchfull, as if the enimies were
approching. As this is good pollicie for
Cities or Garrifon townes, ſo alſo Chriſt
Ieſus in the Goſpell, knowing that his
church

To the Christian Reader.

Church should haue manie enemies, and foreseeing the daunger that might come vnto it by securitie, commendeth, and commaundeth watchfulnesse to his Disciples and seruants: for securitie hath euer greatly endammaged Gods Church.

Security made *Bethel*, *Bethauen*: the sweete valley, a valley of salt: *Syon*, a den for Foxes: and *Hierusalem*, *Hieruschica*: that, is, a most homely and vnpleasant place. And who seeth not, that the greater number of men at this day, are so lulled asleepe in the chaire of securitie, by the loue of the world, by the sinfull delights of the flesh, and by the subtile suggestions of Sathan, (which they suspect not) that they can as hardly be awaked, as *Endimeon* from his endlesse sleepe? In the one eare, Security sounding, It is not yet time to repent, In the other eare, presumption singing, It will be time still. And thus with the Dolphin they swim in delights, when destruction is neere: till at the last, Desperation, the handmaide of Security, playeth her

To the Christian Reader.

her part, sheweth them the houre glasse,
and woefully telleth them the time is past,
it is too late to repent. O woefull say-
ing?

The consideration heereof moued
me (Christian Reader) according to
my simple arte and skill, to frame this
booke, as a *Watch-bell*, to sounde in the
eares of all men, not one stroke alone,
but twelue, in twelue seuerall Chapters:
which may serue as the *Wheeles* of a
Watch-bell, to inforce it to yeeld forth
the more shrill sounde, thereby to a-
wake the most drowfie hearted sinners,
from their securitye and carelesse ly-
uing, to enter into a consideration how
their case standeth with G O D , and
findinge themselves, by their forepas-
sed Wicked life, not woorthye of the
least of G O D S mercies, they may
reforme their liues, and seeke speedily
to be reconciled unto our Lord and Sa-
uiour Iesus Christ.

And

To the Christian Reader.

And I doe hartily w~~ish~~ that this labour of mine, may be unto all those, (which desire to be heires of the euerlasting kingdom of Christ,) so sweete a creation in soule, as were the 12. fountaines of water in *Elim*, to the people of *Israel*: *Num.* 33. and that it may yelde a healing plaster to euery wounded soule, no lesse effectually, then the leaues of the tree of life, which bare 12. seuerall fruites, to heale the nations. *Apoc.* 22.

Reade it therefore diligently, and with a single hart, and I doubt not but in the end thou wilt fynd that profyt and benefite by it, as some well disposed haue done heretofore who haue voluntarily confessed, that it was the first meanes vnder God, that wrought their conuersion, and haue bene verie importunate suiters for reprinting of the same: wherein I haue done my best endeouour, and commend the fruit and good successe thereof vnto God, and therefore to him I will euermore pray, that it may mightily worke by the assistance

To the Christian Reader.

ur stance of hys holy spirit, the like effect in
ch many, that the number of his church may
g. be daily encreased, Amen.







A SILVER

Watch-bell.

CHAP. I.

Of the shortnesse, frailtie, and miseries of mans life.



This present transitorie life in the Scriptures is called a Pilgrimage, a Trauaile, and a VVay bicause it cōtinually plith to an ende. For as they which are carried in Coaches, or sarge in

Gen. 47.
Sirac. 40.
Psal. I.

shippes, doe finish their voyage, though they sit still and sleepe: even so every one of vs albeit we bee busied about other matters, and perceiue not how the course of our life passeth away, being sometime at rest, sometime idle, and sometime in sport and dalliance, yet our life alway wasteth, and wee in passing

A

spæds

spéeke hasten toward our ende.

2 The wayfaring man trauelleth apace, and leaueth many things behind him. In his way he seeth stately Bowers and buildings, he beholdeth them a while, he admireth them and so passeth from them: Afterwards he seeth fields, meadows, flourishing pastures, and goodly vineyards: Upon these also he looketh a while, he wondzeth at the sight, and so passeth by. When he meeteth with fruitfull Orchards, greene Forrests swete Riuers with siluer Streames, and behaneth himselfe as before. At the length he meeteth with desarts, hard waies, rough and vnpleasant, soule, and ouergrowne with briers and thornes: here also he is enforced for a time to stay. He labourerth, sweateth, and is grieued: but when he hath gone a while, he ouercommeth these difficulties, and remembzeth no more the former griefes.

3 Euen so it fareth with vs: One while we meet with pleasant & delightfull things, another while with sorrowfull and grieuous crosses. But they all in a moment passe away.

4 In like manner, some one is cast into prison, the same is tormented, vexed and afflicted: he is now in the byambles and troubles
blesomes

blesome place, but he shal quickly come forth againe, and then hee will forget all his misery.

5 Furthermore, in highwaies and scoe paths this commonly we see, that where one hath set his foote, there sone after another taketh his steppes, a third defaceth the print of his predecessor's foot, and then another doth the like: neither is there any which long time holdeth his place. And is not mans life such? Aske (saith *Basil*) thy fieldes and possessions, how many names they haue now changed. In former age they were saide to be such a mans, then his, afterward anothers. Now they are saide to be this mans, and in short time to come, they shall be called I cannot tell whose possessions. And why so? Because mans life is a certaine way, wherein one succeedeth and expelleth another.

6 Behold the seates of States and Potentates, of Emperors & Kings, how many in every age haue aspired to these dignities? and when they haue attained them, after long labors and trauailes, in short time they are compelled to giue place to their successors, before they haue wel warmed their seate. Yesterday one reigned, to day he is dead, and another possesseth his throne: To morrow

*** A Siluer Watch-bell.**

this man shall die, and another that sit in his scat, none as yet, could therein sit fast. They all play this part as on a stage: they ascend, they sit, they salute, they descend, and suddenly they are gone.

7 Therefore dearly beloued, mans life is a way, and a seducing way to them which forget themselves that they are Pilgrimes, and travellers, and do stand too much vpon those thinges which are occurrent in their iourney with long delay. For the night will come, and it will come quickly, wherein no man can walke, and these men that not come vnto that heauenly *Hierusalem*, but that be a pzaie for the wilde beasts which walke in the night, and for the infernall wolues. For the which cause our Saviour Christ crieth in the Gospel, *walke, walke while ye haue the light, lest the darknesse come vpon you.*

Iohn, 12.

8 There is nothing that doth so euidently set befoze mens eyes the deceits of the world, and the vanitie of thinges present, as both the due and diligent consideration of the incertaintie, shortnesse, frailtie, and of other grieuances, and calamities of mans life. For all humane pride, and the whole glozie and abundance of the world, (hauing mans life for a stage and foundation) can certainly no longer

A Siluer Watch-bell.

5

longer endure then the same life abideth. So that riches, dignities, honours, offices, and such like, which men here in earth haue in great regard, do many times forsake a man, he being yet alive, and do neuer continue longer with him then vnto the graue: for then when the foundation faileth the whole building must needs fall.

9. These clate Tabernacles (as *Iob* calleth them) do faile daily. The Prophet *David* therefore compareth our life to the fat of Lambs, which wasteth away in the roasting: and to a new coate, which some wareth olde, and is eaten with mothes. *Isai*, to grasse, and the flower of the field, which to day flourisheth, and to morrow is cutte down and withered. *Iob*, to the burning of a candle, which in the end annoyeth, & then euery man crieth, Put it out. What thing els is mans life but a bubble, vp with the water, and downe with winde? What then is to be thought of humane pompe and glozie, the which is more transitorie and fraile then life it selfe?

10 This consideration verelie, hath opened the eyes of many and hath brought to passe in them, that they being to wonder at the common blindness of men: the which effect, that it may worke in vs, let vs call to

Witnes the death of many thousands of late amongst vs, and let our merciful deliuerance neuer, O neuer be forgotten.

Humbling themselves before the Lord in prayer.

minde a fewe things concerning the bzenthie
and miseries of mans life. And to the end our
meditation may haue an order, and that we
may keepe the parts thereof in memorie, it
shal principally consist vpon the words of ho-
ly *Iob*, written in the beginning of the four-
teene Chapter of his Booke, where he saith
thus: *Man that is borne of a woman is of
short continuance, and full of miseries: He sho-
teth forth as a flower, and is cut downe: hee
vanisbeth also as a shadowe, and continueth
not.*

¶ To the end we might want nothing
in this description of humane calamities, it
seemeth that his purpose was to begin with
the verie matter it selfe, of the which man
was made. For he saith not *Vir*, but *Homo*,
that he might expresse the basenes of the mat-
ter, of the which this most proude creature
was made. For hee is called *Homo*, *ab hu-
mo*, because he was procreated and made of
the earth. Neither was he made of the best
of the earth, but of the slime of the earth, (as
the scripture testifieth) being the most filthy
and abiect part of the earth. Among all bo-
dies the most vile element: among all the e-
lements the earth is the basest: among all the
parts of the earth, none is more filthy and ab-
iect

A Siluer Watch-bell.

7

lect then the time. Therefore, man was made of that matter, then the which there is nothing moze vile and base.

12 And wheras he saith, that he was bozn of a woman, he hath in fewe wordes comprehended many miseries of humane condition. For first of all, our very fashioning and originall is so impure and vncleane, that it is not for chaste eares to heare, but to bee passed ouer in silence, as a thing most filthy and horrible to be told. This one thing I say, mans conception is so foule, that our most mercifull Lord, taking vpon him all our sorowes and calamities, for our redemption, would in no wise beare this: and although he vouchsafed to take vpon him our humane nature, & to suffer many reproaches of his enemies, as, to bee mocked, blasphemed, spit vpon, bounde, whipped, and in the end most shamefully crucified: yet he thought it vnseeming his Majesty, to be conceived in the womb of the blessed *Virgine Marie*, after the same sinfull manne that other men be.

13 Furthermore, after that man is once conceived, both hee not indure great calamities in his mothers wombe, as it were in a filthy and vncleane prison, where euery moment he is in perill of his life: At the last, he

is bozne naked, weake, ignorant, destitute of all helpe and counsell, not able to go, to speak, nor to helpe himselfe, all that he can do, is to cry, and that is to set forth his miseries: for he is bozn to laboz, a banished man from his Country, the enemy of God, in possibilitie to live a fewe dayes, and the same fewe dayes full of miserie, deuoid of all quietnesse and rest.

14 Beholde then the very beginnings, from whence man hath his first originall, who notwithstanding thinketh himselfe to be bozn to pride, who mingleth and cōfoundeth all things, who ouerturneth, troubleth, and subdueth kingdomes, he turmoyleth the seas, and thinketh not the whole world sufficient for him.

15 *Iob* saith further, that man is of short continuance. Behold another calamitie of mans bodie. The building is scarce finished, but it is readie to totter, and to fall, and sure it is ere long to fall. Man is scarce entered into the worlde, when as hee is admonished to remember his departure out of the same againe. The dayes of man (saith the Prophet *David*) are threescore yeeres and tenne, and though some be so strong that they come to fourscore yeeres, yet is their strength the but labour

A Silver Watch-bell.

9

labour, and sorrow, &c. Therefore the summe of our yeeres, whereunto all do not attaine, is threescore yeeres and ten, the stronger bodies sometimes continue till fourscore. From which yeeres, first of all we do deduct those yeeres which Infancie & childhood spendeth: for all that time we live not like men, neither are governed with a certaine violent motion with reason and counsell but are carried *like unto brute beastes, which are devoid of reason and understanding.* If also we take away that time which passeth away when we sleep (for sleeping, we live not the life of beasts when they wake, much lesse of men) and that time will rather seeme a living death, then a lively life. If, I say, we deduct all the time of childhood and sleep, that which remaineth will scarcely amount to fortie yeeres: And of these fortie yeeres, we have not one moment of time in such wise in our power, that we can assuredly say, that we shall not die therein. For whether we eat, drinke, or sleepe, whether we be in labour, or in rest, we are allwaies in perils. Therefore not without cause our Saviour crieth so often in the Gospel: *watch, because ye knowe not the day, nor the houre.* The which is as much, as if he had more plainly said, *Because ye know not that hour, watch every houre: and because ye knowe not*

not that day, watch enery day: & because yee knowe not the moneth, and the yeare, watch theresoze enery moneth and yeare.

16 And to make this matter moze plaine by a similitude: If thou shouldst be requested to a feast, and being set at the table, seest befoze thee many and sundrie sorts of meate, a friende of thine secretly admonisheth thee, that among so many daintie dishes, there is one poysoned. What in this case wouldst thou doe? Which of them darrest thou touch, or tast of? wouldst not thou suspect them all? I thinke though thou were extreamely hungry, thou wouldst refraine from all, for feare of that one where the poyson is. It is made manifest vnto thee already, that in one of thy fortye yeares, thy death lieth hidde from thee, and thou art bitterly ignorant which that yeare shal be: how then can it be but that thou must suspect them all, & feare them all? And that wee vnderstand the shortnesse of our life, how great profit and comoditie should we then receiue by the meditation thereof,

17 The Peacock, a glorious fowle, when hee beholdeth that comely fan & circle which he maketh of the beautifull feathers of his taile, hee reioyceth, hee ietteth, and beweech eery part thereof: but when hee looketh on
his

his feet, which he perceiueſh to be black, and ſoule, he by and by with great miſliking baileth his toppe gallant, and ſeemeth to ſorrow. In like manner, a great many know by experience, that when they ſee themſelues to abound in riches and honours, they glory, and are deeply conceited of themſelues, they praiſe their fortune, and admire themſelues, they make plots and appoint much for themſelues to perſorme in many yeeres to come this yeare, ſay they we wil beare this office and the next yeare that: afterward we ſhall haue the rule of ſuch a Prouince: then we wil builde a pallace in ſuch a Citie, whereunto we wil adioyne ſuch gardens of pleaſure and ſuch vineyards: and thus they make a very large reckoning aſore hand, who if they did but once beholde their ſecte, if they did but thinke vpon the ſhortnes of their life, ſo tranſitorie and inconstant, how ſone would they let fall their proud feathers, forſake their arrogancie, and change their purpoſes, their mindes, their lues, and their manners:

18 And this breuitie and inconstancie of life is appointed vs beſore we be borne. For man is ſcarce conceiued, when as he is condemned to death: and when he cometh out of the wombe, he cometh out of a priſon,
not

not to be free, but to vndergoe the crosse. And we all doe tende and hasten, as it were, to death: some at one miles ende, some at two, and some at thre, and other some when they haue gone further. And thus it cometh to passe, that some are taken out of this life sooner, and some farry longer. Since then the case standeth thus, who can sufficiently wonder at our madnesse? for we are going, as it were, to the gibbet, and we dance, we laugh, and reioyce in the way, as if we were secure from all maner of euils. But we are in this erro, because we know not the shorthe of our life.

19 Here then we see two wonderfull and monstrous things: one is, that man being scarcely borne, dieth, when as notwithstanding, he hath a forme & shewe of immortalitye: other things how long they retaine their forme, so long they remaine: A house falleth not all the time that his forme and fashion lasteth: The brute beast dieth not, except first he forgo his life, which is his forme. But man hath a forme which neuer is dissolved, namely, a mind endued with reason, and yet he liueth a very short time.

20 But yet there is another thing to be seen farre more monstrous in this creature, that

that whereas hee is indued with reason and counsell, and knoweth that his life is like vnto a shadowe, to a dzeame, to a tale that is tolde, to a watch in the night, to smoake, to chaffe which the winde scattereth, to a water bubble, and such like fading things: and that the life to come shall neuer haue end, and yet neuerthelesse setteth his whole mind most carefullie vpon this present life, which is to daye, and to morrowe is not, but of the life which is euermoring, he doeth not so much as thinke. If this be not a monster, I know not what may be called monstrous.

21 Thus hauing scene the shortnesse and mutabilitie of mans life, let vs now also see the miserie thereof. *Man (saith holy Iob) being borne of a woman, is of short continuance, and full of miseries.* Euery word hath a great emphasis: Hee is full of miserie, euen from the sole of the foote to the crowne of the head not onely the bodie, but the mind also, so long as it is captiued in the prison of the bodie. Thus no place is left emptie and free from miseries.

22 Mans miseries are many and great, there is no member, no sence no one facultie in man so long as he is here vpon earth, which suffereth not his hell. Nay, all the elementes,
all

all liuing creatures, al the diuels, yea, the angels, & God himselfe alſo, bendeth themſelues againſt man for ſinne. To beginne with the ſence of feeling, with how many kind of fea- uers, impoſtumes, blceres, ſozes, and other diſeaſes is it afflicted? The volumes of Phy- ſitions are full of diſeaſes, and remedies for the ſame: and yet for all this, there are daily new diſeaſes, and new remedies found out for them: & among the remedies themſelues, it were to bee wiſhed that there were one to be found, y were not more vehement to bere the ſick, then the diſeaſe it ſelfe. Long faſting and extreame hunger, is a bitter medicin, the cutting of beynes, the incision of wounds & ſozes, the cutting off of members, the ſcaring of fleſh and ſinewes, the pulling out of teeth, are remedies for grieues and diſeaſes, but yet ſuch, that many had rather chooſe to die, then to vſe theſe and ſuch like remedies. Further- more, immoderate heate, exceeding cold, one while too much drought, another while ex- ceſſe of moiſture, doth offende and hurt the very ſence of feeling.

23 The Sence of taſting is moſt of all troubled with hunger and thirſt: and manie times medicines, and meats that are bitter, Sharpe, ſalt, and vnſauorie doe diſtemper it.

24 The sence of smelling is compelled to endure and suffer many times all manner of stinckes, all vapors and foggies, and things of bad sent.

25 As touching the sence of hearing, what it tidings, how many cursed speakings, and iniuries doth it heare, which like sharpe swords doe pearce the heart?

26 The sence of seeing, how many things doth it behelde which it would not, and how many things doeth it not see, which it desireth?

27 As for thought, how many horrible and fearefull thinges doeth it imagine and saine?

28 What shall wee say of vnderstanding: to what an innumerable sort of errors is it subiect? so as it seemeth to be like vnto a little child, to whom a tedious and very hard knot to be disolued, is deliuered, & he contenteth what he can to vndoe it, and when the knot beginneth in one part to be opened, hee sheweth it and reioyceth, and seeth not that the knot in the other part is moze fast shutte: So in like manner, God hath made this generalitie of all things, and hath set the same before mans minde to be considered, & saith, seeke and search out the reasons and the causes

ses of all these things, if thou canst: when as
indeede the truth of the thing is moze secret
and profound, then mans vnderstanding, be-
ing placed in the prison of the body, can reach
vnto. This is the cause that the phylosophers
and worldly wise men, haue fallen into so
many and sundrie sects, and dissentiōs about
all things, euen of least moment. And they
doe so cōtend among themselves, vntill false-
hoode hauing put on the habite and vizor of
truth, deceiueth them all. Hereunto accor-
deth the saying of the Preacher, chap. 3. God

Eccles.

*6.3.v, 11. bath set the world in their heart. And God
bath giuen them the worlde to dispute of,
yet cannot man finde out the worke that
God hath wrought from the beginning, e-
uen to the end. Be not curious therfore saith
Syrach, chap. 3. ver 24 in superfluous things,
for many things are shewed vnto thee aboue
the capacitie of men. And yet we see that the
most ignozant do many times soonest offend
herein, rushing into those matters whereof
they haue no knowledge, and nothing belon-
ging vnto them. They will build Taber-
nacles with Peter, and lay platfomes for the
Church, whereof they haue no skill. Euerie
common person will bee an Agrippa ouer
Paul, and euery woman a Bernice, and euery
means*

meane person make a shop a Consttozie to
control a State, forgetting the proverbe, *Ne
sutor ultra crepidam*: The shoemaker is not to
exceed his pantofle.

29 But a greater misery as yet holdeth
our active & practising vnderstanding. For
how many means, how many reasons and
waies doth it deuise to cline vp hyer, and
to growe in the opinion and estimation of
men. For the which cause the Prophet *Da-
uid* in his Psalmes saith, that our whole life
is like a cobweb: For as the Spider is oc-
cupied all his life time in weauing of cop-
webs, and draweth out of his own bowels
those threds, wherewith he kniteth his nets
to catch flies: and oftentimes it commeth to
passe, that when the spider suspecteth no il,
a seruant that goes about to make clean y
house, sweepeth down both the cobweb and
the spider, and throweth them togither into
the fire: Euen so, the greatest part of men
consume their whole time, spend all theyr
wit and strength, and laboꝝ most painfully
to haue their nets in a readines, with the
which they may catch the flies of honoꝝ &
of riches. And when they glory in the mul-
titude of flies which they haue taken, and
promise vnto theselus rest in time to come,

behold, death (Gods handmaid) is present with the bꝛown of diuers sicknesses & griefs and sweepeth these men away to hell fire, they being fast asleep in the chaire of securitie; and so the worke, together with the workmaster, in a moment of time doe perish.

30 Neither is the man of meanest capacity, and of least vnderstanding, free from miseries. Who can number the suspitions, the hatreds, the iealousies, the enuies, the tears, the desires, the vain hopes, & grieues and anguishes of mans mind? if he do euil, he feareth the Iudges, banishment, whipping, reproaches and torments: If he doe wel, he feareth euill tongues. Who is able to expresse with what miserable desire all mē are inflamed, insomuch that no man liuing is contented wth his estate: but we are al like vnto sicke men, which turmoile and tosse, first from one side of the bed, and then to the other, and yet neuer find rest?

31 After these things, behold and consider all ages. How weake is infancy? how ignorant is childhood? how light and inconstant is adolescency? how rash and confident be yong men? how grauous and irkesome in olde age? what is a young boy but as a
bꝛuite

bruit beast, hauing the form and shape of a man: what is a flourishing yoker, but as an vntamed horse: what is an old man, but y receivable of all maladies and sicknesses & in all these ages, with how great a heape of miseries & necessities are we ouerwhelmed: We must daily eat, drinke, and sleepe, we are daily compeled to serue many other necessities: and (which is much more miserable and vnhappy) we must of necessitie purchase vnto our selus these occupations, with infinite labors and sweatings.

32 Nowe who is not astonished, if hee consider how al y creatures which copasse vs round about, do bend their whole force, and fight against mankind: as if the things which haue bin already repeated, wer not sufficient to fill the bosome of mans hart w miseries: That same most cleere brightnes which we call the Sun, which is as a certaine generall father to all liuing thinges, doth sometime so scorch with his beames, that al things are parched and burnt vp w the heat thereof; at another time he taketh his course so farre from vs, that all thinges die with cold.

32 The earth also, which is the Mother of vs all, how many men doth she swallow

bp with her downfals, gulphes, and quakings?

33 And what doe the seas? how many do they deuour? Verily they haue so many rocks, so many flats & sands, so many firts, so many *Charibdes*, and so many perillous places, that it is a most hard thing of all other, to escape the danger of shipwack; and they which are most safe in the shippe, haue but the thicknes of a planke between them and death.

34 What shall we say of our aire? Is it not many times corrupted? and doth it not ingender and gather clouds, thicke mists, pestilences and sicknesses?

35 As for the brute beasts, they yeld no reuerence to man their Prince, & not onely the Lyons, Bears, Tigers, Dragons, and other greter wild beasts, but the very flies also, gnats, fleas and other of the most smal sort of liuing creatures, do wonderfully and very vehemently trouble, vex, afflict and disquiet man.

36 It were to be wished that we had no worse enemies then the brute beasts, and that we had no cause to stand in fear of inēthemselus: But these also are ful of frauds, deceits, iniuries, euil practises, the y which
what

What can be moze intollerable? And what meaneth so much armoz, pikes, bows, bills, swordes & guns, with diuers other instruments of mans malice, do not these destroy and consume moe men, then do sickneses, and diseases? Histories report, that by one onely, *Iulius Caesar*, which is said to haue bin a most curteous and gentle Emperoz, ther were slain in seuerall battels, eleuen hundred thousand men. And if a mā of mildnes and meek spirit did this, what shal we looke for at the hands of most cruel men? neither lāds, noz seas, noz desart places, noz priuat houses, noz open stræts, are safe from ambushments, conspiracies, hatreds, emulations, thæus and pyzates. Are ther not verasions innumerable, pzesecutions infinite, spoyling of fields, sacking of cities, praying vpon mens goods, fiering of houses, imprisonment, captiuities, gally-flaueries, renegations of chzistianity by torments enforced, beside death it self, which men daily suffer at the hands of men? and this is that ciuil and sociable creature, which is called humane, which is bozn without claws and horns, in token of peace and loue which he ought to imbrace. Moreouer, not only enemies, but also friends, and the maintaners

of peace and iustice, are fierce and cruell against men. A man, the very storehouse of calamitie, and yet thou canst not be humbled, but art proud still.

37 Neither haue we only those foresaid corporall enimies, which wee may see and shun. but which is more perillous, we haue also ghostly enimies, which see vs, and we not them. For the Diuels, which are most crafty, cruell, & most mighty in number & strength, do nothing, practise nothing, and think vpon nothing els, then how they may tempt, deceiue, hurt, and cast men downe headlong into hell fyre.

38 The holy and blessed Angels also, do manie times fight against sinful men. For who burnt *Sodom* and *Gomorrab*, with the inhabitants therof with fire and brimstone? The Angels. Who slew the fourscore and five thousand men in the host of *Senacharib*? The Angels. Who afflicted the *Egyptians* with al those plagues mentioed in *Exodus*? The Angels. Who assisted *Ioshua* against the *Cananites* and *Iebusites*: Gods Angels.

39 Not onely the Angels, but God himself also, sometime shewing himself towards man as towards an enemy: which caused holy *Iob* to say, why doest thou hide away thy face,

face, and takest me for thy enemy? What meaneth this O lord god: thou also which wast wont to be my father and keeper, hast now bidden battell against me.

40 Moreover and beside al these things, there is yet a ciuil and eternal war, which man hath within his own bowels continually. For what man is he which feeleth not the strivings & contentions of his affection, wil, sense, and reason? in somuch that man himself doth afflict himself, and vnderstandeth it not, & is a greater enemy to himselfe then any other cā be. For who doth greter harme to thee, then thou doest to thy selfe? who more thē thy self letteth thee, and turneth thee alway from thy felicity?

41 Who then seeth not how truely it is saide, *Man that is borne of a woman is of shorte continuance, & full of miseries?* Who seeth not that man is sette in the very center of the sphere, that miseries may fall vppon him from euery part, & as the white in a butte, that the arrows & darts of al miseries may be directed vnto him?

42 But lette vs see what followeth, *Hee shooteth forth as a flower, and is cut downe.* whereby he teacheth, that mannes life is fraile and transitorie. A flower verily is a comely

and beautiful thing; and yet for al that, it is nothing, because ther is nothing soūd moze fading and vanishing: euen so man, during the time of his childehōde and flourishinge youth, he seemeth to be of a wonderful comelines: but this beauty is of smal prīee, because it is moze brittle then the glasse: for that man carieth alwaies the cause of deth in his vaines and bewels.

43 Mans fading away is such and so so dain oftentimes, that ther can be no reason giue of his death: for many haue gon to bed wel in the euening, that in y mōrning are found dead in their beds: & many very so dainly haue dropped down in the hiewaies and streets, as they haue walkt about their affairs. And this is no wonder, if we consider y substance of mans body, which being a building compact of green clay, is easily ouerthrowen with a small pufte of wind.

44 And how, I pray you, cometh it to passe, that clocks are so easily stopped from their course: is it not because they are made by art and skil, with so many wheeles, that if one be staid, al the rest are lettēd: if this be fall clockes that haue wheeles of iron and stēl, how much moze easily may it come to passe in the human clock of life: the wheeles
and

and engines wherof, are not of iron, but of clay. Therefore let vs not woonder at the frailty of mans body, but at the foolishnesse of mans mind, which vpon so fraile a foundation is wont to erect and build such lofty Towers.

45 Furthermore, there is another miserie which is signified to vs by the comparison of a flower, namely the deceitfulness of mans life, the which indeed is the greatest misery: for as fained vertue is double iniquitie, so counterfeited felicity is a twofolde miserie and calamity. If this presente life wold shew it selfe to be such as it is indeed, & misery therof should not greatly hurt vs: but it doth now greatly danifie vs, bicause it is false and deceitful: & being soyle, it maketh a very fair and glorious shew: being euer mutable, it wil seem to be stable & constant: being most shorte, it beareth vs in hand that it is continuall, that men being deceiued, that may beleue that they shall haue time to fulfill all their lustes, and yet time and space enough to repent them.

46 Holy Iob concludeth his sentence thus: *He vanisheth also as a shaddowe, and neuer continueth in one staye.* To make this more plaine, beholde and consider the ages of man,

man, and thou shalt evidently perceiue the alterations of humane life. Childehood is weake, as well in mind as in body: Flozishing youth is weak in mind but strong in body: ripe and manly age, is strong both in mind and in body: old age strong in minde and weak in body: Crooked olde age, is in this twise a child, weake both in mind and body: Therfore he fleeth as it were a shadow and neuer continueth in oneſt ay.

47 Beside this, he is now wise, now foolish: now merry, now sad: now in health, now sick: now strong, now weak: now rich, now poore: now he loueth, anon he hateth: now he hopeth, by and by he feareth: one while he laughes, another while he weeps: now he wil, anon he wil not. To conclude, & Down, nor any other thing that is mutable, sheweth not so many changes to vs, as do the daily & almost sodain alterations of men. And yet for al this, they liue as mē in a frensie, which knowe not their miseries. And although they cannot repose their hope and assurance in the present things of this life, yet they do not remoue the thoughtes of their minde, their counsels, their worke and endeuors, vnto the happinesse of the life to come. And if it were possible, they
would

would make the place of their exile and banishment, their Country and inheritance. But in vain they desire this, for death cometh & plaieeth the last Pageant, shutting and finishing the life of all calamities.

CHAP. II.

Concerning Death, and the meditation thereof.

THe errors of all men, for the most parte, take their originall from hence, that they forget the end of their life, which they oughte to haue alwaie before their eies. For heere hence cometh Pride, Ambition, too much carefulnesse for the body: hereof also come these Towers, which we build vpon the sand. For if we did consider what we shold be after a few daies, our manner of liuing would bee, paraduenture, more humble and temperate. For who wold haue a high looke and proud stomack, if he would with the eyes of his mind behold what maner of one shortly after he shall be in his graue?

Who

Who would then worship his bellye for a god, when he waieyth with himself that the same must in a short time be worms meat?

Who wold be so in loue with money, that he wold run like a mad man by sea & land, & as it were thzogh water and fire, if he vnderstood that he must leaue all behinde him sauing his winding sheete? If this were thought vpon, al our errozs would sone be corrected.

2 The word of God telleth vs in many places of this vanity, to the end we might the more earnestly seeke a better course and more happy life. The Prophet desireth of God, y he may learn to number his daies, to the end he may apply his hart vnto wisdom. For vnles we think vpon death, we cannot apply and fashion our selues to a godly life. Yea we find daily in our selus by experience, that the forgetfulnes of death, makes vs apply our harts to folly, and all kind of vanity. The holy men of olde time, were wont in such wise to keepe an account of their daies, that aboue all thinges they might apply their hearts to wisdom. Of al Arithmetical rules this is the hardest, to number our dayes. Men can number their heards, and drobes of oxen, and of sheepe: they

they can account the reuenues of their manners & farms : they can with a litle paines number and tell their coine : and yet they are perswaded that their daies are infinite and innumerable, and therfoze do neuer begin to number them. Who saith not vpon the viewe of another, surely yonder man looketh by his countenance as if he wold not liue long : or, yonder woman is olde, her daies cannot be many. Thus we can number other mens daies and yeers, and vterly forget our own. Therefore this is the true wisdomē of mortall men, to number theyr owne dayes : and like skilfull *Geometricians* to measure al their actions, al their studies, all their cares, al their thoughts, all their desires, and al their counsels, by their departure out of this life, as the end whereto they are referred, as it were by a certaine rule, and therunto to direct al things : and so to finish the course of our life which God hath giue vnto vs, that at the last we may come to the happy hauen of rest.

3 The case standing thus: we cannot nor ought not to dout, but that the diuel a most cruil enemy of mankind, laboꝛeth al that he can, to take away from vs, the most wholesome remembrance of death, which by most euident

evident demonstrations setteth before our eyes, the breuity of our life, & misery of our flesh, the deceits of the world, the vanity of things present, and wherunto all humane beauty, & the vniuersall glory of the world, shall come at the last. For otherwise, howe could it be, that we shold at any time forget a thing so fearefull, & which by no maner of means we can shun and auoid.

4 If a light suspicion of some losse, either of our goodes, or of honoꝛ, doth preuaile so greatly with vs, that many times it taketh from vs our sleepe, what might the meditation of most assured deathe doe, which is moze terrible then all other terroꝛs beside?

5 Wherefoze, as they which in open games of actiuity, as of shooting, and wrestling, and such like, doe long before the day come, think vpon the same, and do exercise their hand & bow, spending and consuming many arrowes at the mark, that in the daie of trial for the best game, they may shoot neerest the mark: and as fencers which are to play the prizes of triall, do daily try theyꝝ strength, and exercise their weapons, bending their whole mind how they may best foil their enimies, that when the day cometh they may haue honoꝛ and triumph :

¶ Cuen

Euē so ought we to do, for whom a greter reward without al comparison is set, if we die wel : & if otherwise it come to passe, we shalbe punished with vnspeakeable shame and reproch.

6 And this our meditation of death, shal be handled in no other order, then the same which our death & departure from this life bringeth with it. For as they which are to run a race, do oftentimes lead the Horses vp and down the running place, that they may see & be acquainted with al the stones, vneuen places, and other impediments in the same : that when the day cometh, they may finish the race without stay or stop : euen so we, which whether wee will or no, must measure & pace the race of death, shal doe very well, if now in our mind and memory we frame this race, and do diligently consider all those thinges which are in the same : especially, seeing the way is most obscure, & full of sundry impediments, and is so perillous, that there are very few which finish the same happily. They which slip & stumble in it, shal neuer more find any hope of saluation.

7 Therefore, that we may begin there where this most bloody battel hath his originall,

ginall, we ought diligently to consider the same: namely, that then death doth especially come when men doe least thinke of it. Whereupon the Apostle Paule saith, *The daye of the Lord shall come as a theefe in the night. And in the Apocalippes, Beholde I come as a theefe. And thieves haue this property, that they breake vp houses to steale, when men are most fast asleepe, and when they least suspect any such thing.*

Amos. 8 8 Whereupon also the Prophet Amos hath these words, *In that day will I cause the sunne to go downe at noone, and I will darken the earth in the cleere day. That is to say, when men thinke it to be the high noone of their age, when they thinke that they haue yet many yeeres to liue: when their mind is occupied about their gaine, aboute their affaires, aboute their honours, buildinges, marriages and pleasures: when they say vnto their sonle, Soul, thou hast much goods laid vp in store for thee many yeeres, eat, drinke, rest, and be merry: then it shal suddenly be said to them, Behold death is at thy doore, thou scule, this night shal thy life be taken away from thee and whose are then those thinges whichs thou hast gotten?*

Ecc. 4. 1:

9 When death vnlooked for, frustrateth
all

al our counsels, cutting off the webs of our deuises, & with one stroke she casteth down and layeth flat on the ground, al those Towers builded in the aire: and then what a wound doth the hart of the sinner receiue, which loueth this present life, when the physician saith vnto him, y^e must from henceforth think no more of life, but of death?

10 Here firste of all, all those things which he loued in time past, offer theselues vnto him, from the which he shal be pulled away, & seperated by death, whither he wil or no. The body shal dy once, but the heart shal dy so often as the things be in number which he loued. Then in very deed shal the most cleere light be turned into darkenesse, bicause those things which were afozetime occasions of great ioy, shal be now horrible verations and torments, it is a most sweet and plesant thing to them which liue, to see their louing and faithful friends, to remember their honours, to think vpon the pleasures past and to come: but al these things in the time of death, shal be as swordes, as torments and most bitter potions.

11 But if it be so hard a matter to be pulled away from those things which doe not so neerly touch man, how bitter, I pray you,
 C wil

Will the separation be of the body from the life and soule? For such two louing familiars, which haue alwaies liued sweetly together euen from the mothers womb, cannot be separated without great grief. If the Dr do commonly loue & mourn, whē his yokefellow which was wont to draw w him is takē away, how wil euery one of vs mourn when the mind shall be separated from the body? Then will the body and the mind w tears repeat againe and againe, doest thou thus separate bitter death? O death, dost thou thus separate.

12 And when the cogitation of so sharpe a separation is deeply settled in our mind, the griefs follow griefs, and sorrow commeth vpon sorrow: for then it cometh presently into the mind, what a miserable condition the body and soul shalbe in after the separation. And first of al, when a man beginneth to recount with himself, that his body after a few houres, shall be buried in a graue, or dark tomb, he cannot cease from wondering at so abiect & miserable a condition. What? y body that now liueth, which seeth, which heareth, which speketh, shal it be made (after one houre, in a moment) blinde, deaffe, dumb, without sense, without spirit, wout life?

life? Shall I haue then insteade of a large pallace, a base sepulchre: in steed of a soft bed, the hard ground: for delights, rottennesse: for sweet smells, stinks: and insteade of seruants and familiar friends, woꝝms: and thus this cogitation of the graue will very sore trouble and terrifie a man in these extremities.

13 But yet notwithstanding, the vnregenerate man feareth much more when he beginneth to consider what condition remaineth for the soule. For when he beholdeth that eternitie, and that new Region, vnknown to all men liuing, which he then alone and naked is to enter: again, when he vnderstandeth, that there is to be found in the same, both euerlasting gloꝝy, & perpetual paine, and knoweth not of which he shal take his part: it cannot be told, w^h how great fear, with what caresulnes, and with what exceeding sorrow he shall be tormmented. When he perceiuing plainly that after two houres he shall bee either in eternall ioyes, or in euerlasting pains: Is not this a crosse far surpassing all other crosses?

14 This incertaintie therefore of blisse, or of a cursed estate, which after two hours the sinner expecteth that remembreth his

sins, & feareth the last iudgement of God,
 without hope of remission or faith in christ,
 bringeth a hell in mind not to be expressed.
 For by how much the kingdome which he
 desireth is of largenes, & by how much the
 fiery furnace which he feareth is terrible, by
 so much greater shal this perturbation be.
 For fro the one, Angels shal come, to carry
 their faithful vp to heauen: and from the o-
 ther, diuels shal come, to cary the wicked &
 infidels into hell fire.

15 But there is yet a farre greater per-
 turbation then this: namely, y he shal call
 to mind the account which he is to make to
 God, of all his words, deeds, and thoughts.
 For of it selfe it is a horrible thing to enter
 into iudgment with God; the which horroz
 wil wonderfully vex and disquiet the diuels
 themselves. For as, so long as we liue they
 set forth vnto vs the mercy of God, and do
 also commend the same, & do strive all that
 they can, to keepe vs from meditation of his
 iustice and iudgments: euen so now on the
 contrary parte, they extenuate & make his
 mercy insufficient, & do set before our eyes
 the greatnes and seuerity of the Lords iu-
 stice.

16 Then the impenitent sinner begins
 to

to tremble, & fall into desperation, and will begin to reason thus with himself: If God for the sinnes of others spared not his only sonne, wil he spare me which am guilty of so many sins? If this be done in the green tree, what shall befall that which is sear and dry? If the Prophets, if the Apostles, if the Martires, after they liued godly so many years, entred not into the kingdome of heauen without tribulations, what other place can be left for me, but that of hel fire, which know no good that I haue done?

17 If the Scripture be true which saith, He wil render to euery mā according to his works, I which haue done so great wickednesses, what should I looke for but eternall torments? If the Apostle lie not (as indeed he doth not) when he saith, *That which a man soweth, that shall he reape*, what shall hee reape but eternall deathe, which hath made so cursed sowing? If no poluted thing shall enter into the kingdome of God, how shall I which am altogether filthy and vncleane, haue hope to make so happy and blessed an entrance?

18 When therefore all his sins, which he committed with so great facility when hee liued, shall violently inuade the sinful man
 C 3 like

like an host of his enemies. Then the fear of punishment wil open the eies, which sleeping security in sin befoze had shut. Then ambitō, pride, thefts, murders, adulteries, fornications, gluttonies, drunkenness, lying, perjurie, idle words, vncllean thoughts, and negligent slacknes in all good woꝝkes, will come to remembꝛance. And how heavy & grievous wil they then seeme to be, which now seeme so light, and are done with so much sweetnes and pleasure? And how greatly wil they then torment the mind of the sinner?

19 For who is able to expresse that laste agonie, wherein the soul fighteth with soze and painful sicknes, with the temptations of diuelles, with feare of the iudgement to come, and al this at one instant: then cometh that same last perturbation, & failing of all the sences, as the sozeranner of death appꝛoching, which vehemently terrifieth: at what time the bꝛeast swelleth, the speech groweth hoarse, faint, and hollow, the eies sinke, the nose beginneth to be sharpe, the countenance wareth pale, the feet die, & the Arteries send forth a cold sweat.

20 These thinges which appeare outwardly are grievous and ful of horroz: but they

they are without al comparison moze greuous and horrible which are felt inwardly. For if they (as *S. Hierome* writeth of blessed *Hilarion*) which haue many yeares serued God, do fear at the time of their departure, what shall they do which manye years haue serued the diuel, and their execrable wickednesses, & which haue prouoked god vnto wrath: whither shall they go: whose help shall they craue: what counsell shall they take: If they looke vpward, they shall see the drawn sword of Gods Justice: if downward they shall see a great gulf gaping, and hel fire: if the time past, they shall see al things vāished away like a shadow: if the tūne to come, they shall behold the eternity of worlds, which shall last without end.

21 But how I pray you shall they be able to resist and abide the assaults of y^e diuels, who wil then bestir thē with al their might and maine: What shall sinful wicked men do whom God hath left vnto themselves in this state: Returne they cannot, & longer to abide, wil not be permitted thē.

22 That vbe might vnderstande and know what manner of battel this is, and what māer of burthen is to be bozn in this

houre : we would then verily be other manner of persons the hertofore we haue bin. All these things faith teacheth, nature proclaimeth, Experience testifieth, & it is euident to euery one of vs, y^e we shall come vnto that state, wherein we wil desire with all our heart, that wee had bridled our selues fro^m al wickednes, that we had exercised all y^e works of vertue, that we had liued in all holines & not spent our time in vaine. Let vs not imitate foolish men, which look vpon present things onely, but let vs wisely provide for things to come, and by the grace of God we shall bring to passe, that the same houre which to others is the beginning of sorrows, to vs shalbe the beginning of ioy and felicity.

23 Thus farre wee haue shewed what may befall a man at y^e point of death, vntill y^e moment of his departure: now let vs see how the body is bestowed after y^e horrible seperation of y^e life from the same. The soul therefore being dissolued, there lyeth vpon the ground, not a human body, but a dead carcas, without life, without sence, without strength, and so fearfull to looke vpon, that the sight therof may hardly be endured. To be short, it is little better (as touching the substance)

subſtāce) then the body of a horſe, or a dog, which lieth dead in the fields, & al that paſſ by ſtoppe their noſes, and make haſt away that they be not annoyed with the ſight & ſinke therof. Such is mans body now become, yea though it be y^e body of a monarch, emperour, or king. What is now that Maieſtie, y^e Excellencie, that authoritie which it had aſo yetime, whē men trembled to behold it, and might not come in preſence therof without all reuerence & obeſſance? where are all thoſe things become? were they a dreame, or a ſhadow?

24 After theſe thinges the funerall is prepared, the which is al y^e men can carrie with thē, of all their riches and kingdoms: & this alſo they ſhould not haue, if in their life time they did not appointe it for their dignitie and honour. For y^e Prophet *David* ſaith truly, Bee not thou afraid though one Pſal. 49 bee made rich, or if the glory of his houſe be increaſed: for hee ſhall carry nothing away with him when he dieth, neither ſhal his pompe follow him.

25 Here now a pitte is digged, ſeuen or eight foot long, as if it ſhould ſerue for *Alexander* the great, whom the world could not conteine: & therein the dead carkaſſe is contented

tented to dwel alone continually, & which so soone as it is come, the wormes do wel-come, and the bones of other dead mē are constrained to giue place.

26 In this house of perpetuall obliuion & silence, & carkasse being wound in a sheet, and bound hand and foot, is shut vp, though it need not to haue so great laboꝝ bestowed vpon it: for it would not run away out of that prison, though the hands and feet were loose.

27 And now, if we do but consider a little of the Tombes & Sepulchꝛes of Princes, and Noble-men, whose gloꝝy & maiestie we haue scene when they liued here in earth, and do beholde the horrible formes and shapes which they now haue, shal we not cry out as men amazed, is this y^e gloꝝy? is this that highnes & excellency? whether now are y^e degrees of their waitings seruants gon? wher are their ornaments & iewels? where their pompe, their delicacie and nicenes? Al these things are vanished away like smoke, and there is nothing left but dust, horroꝝ and stinke.

28 But now leauing the body in the graue, let vs consider how the soule entereth into the new worlde. So soone as the soule

soul of the sinner is dissolued fro the flesh, it beginneth to passe thzogh a Region vnknown, where ther are new inhabitants, and a new manner of living. What then shal the miserable and sinful Pilgrime do, when he shal see himselfe alone in such an vnknozne Region full of hozro? Howe and by what meanes shal he defend him from those fierce theus, and horrible monsters, which in those vast desarts do assaile passengers? This is a fearfull iourney.

29 And yet the iudgment is much more fearful, which in y place is exercised. Who is able to expresse the vpzightnesse of the Judge, the severitie of the iudgement, the diligence of inquisition, and the multitude of witnesses?

30 In this iudgement teares will not preuaile, pzaiers wil not be herd, promises wil not be admitted, repentance wil be too late, & as for riches, honorable titles, scepters, & diadems, these wil profit little. And the Inquisition shal be so curious and diligent, that not on light thought, nor one idle word (not repented in the life past) shalbe forgotten. For truth it selfe hath saide, not in ieste, but in earnest, Of euerye ydle worde which menne haue spoken, they shall giue an ac-

account in the day of iudgement.

31 **W**how many which now sinne with great delite, yea even with grædines, as if we serued a god of wood, or of stone, which seeth nothing, or cā do nothing, wil be then astonished, ashamed, and silent. Then shall the daies of thy mirth be ended, and y^e shalt be ouerwhelmed wth euerlasting darknesse, and insteed of thy plesures, thou shalt haue euerlasting tozments.

When *Jeremy* had numbred all the calamities and sins of the *Iewes*, at the last hee imputed al to this; *She remembred not her end.* Lam. 19 So if I may iudge why naturall men care for nothing but their pomp, why great men care for nothings but their honor and dignity, why couetous personnes care for nothing but their goldē gain, why voluptuous *Epicures* care for nothing but their pleasure, why y^e pastoz careth not for his flock, nor the people for their pastoz: I may say with *Jeremy*, they remembred not their end. **W**hen *Salomon* had spoken of all the vanities of mē, at last he opposeth this memorandome as a counterpoise againste them all, *Remember that for all these thinges thou shalt come to iudgement: as if hee shoulde haue said, men would neuer speake as they speake,*

speake, think as they think, no: do as they doe, if they were perswaded, that these thoghts, words, and deeds, should come to iudgment. What if we had died in y^e daies of our ignorance, like *Indas* that hangd himself befoze he could see y^e passion, resurectiō, or ascension of christ *Iesus*: we shold haue numbred our daies & our sins too: but alas! how many daies haue we spent, & yet neuer thoght why any day was giue vs: but as y^e old y^eer went, and a new come, so we thoght that a new wold follow that: and so we thinke that another will followe this: & God knoweth how soone we shall bee deceiued, for so they thoght too, that are now in their granes. O deer breth^re, this is not to number our daies, but to prouoke god to shor^te our daies, I that writ this, thou that readest this, and al you y^e heare this, which of vs haue not liued twenty y^eers, yea and some thirty or forty, & happily some manie more, and yet wee haue neuer applied our hearts aright vnto wisdom. O if we had learned but euery y^eer one vertue since we were bozn, we might by this time haue bin like saints among men, whereas if God at this present time shold cal vs to iudgment, it would appeare that we had applyed our
harts,

hartes, our mindes, our hands, and feet, or
 tongues: yea & our whole bodies to riches &
 pleasures, to lying and deceiuing, to swea-
 ring, and forswearing, yea & to al kinde of
 sin and wickednes, but to true vertue and
 wisdome, we haue not applied our hartes.
 God of his mercy giue vs grace to see our
 former sins, truely to repent them, and a-
 mend our liues herafter, that we may liue
 with him for euer. Surely if mā could per-
 swade himselfe y this were his last day, as
 it may be if God so please, he wold not defer
 his repentāce vntil to morrow. If he could
 thinke y this is his last meat that euer he
 shal eat, he wold not surfet: if he could be-
 lieue y the words which he doth speake to-
 day, should be the last words that euer hee
 should speak, he wold not offend with his
 tong in lying, swearing, & blaspheming:
 if he could be perswaded that this wer the
 last lesson, the last admonition, or the laste
 sermon that euer God wold affoord him to
 cal him to repentance, he wold read it, or
 heare it, with more diligence then euer he
 had done before. ¶ I beseech you remēber
 your selus while it is to day, lest you repēt
 your
 your

your selus when it is too late: of al we that be here, which of vs can assure our selus of life til to morrow? or what if we shold liue thre, four, or fīue yēers, or what if t twenty yeares, who would not liue like a christian twenty yēers, to liue in heauen with christ eternally? we can be content to serue seuen years pzentise, with great laboꝝ and toyle, to be instructed in some trade that we may liue the moze easily the rest of our dayes, and we must laboꝝ notwithstanding afterwards: and can we not be content to laboꝝ in the things of God a little while, that we may rest from our laboꝝs euer after. Christ said to his disciples when he found them slee ping, could ye not watch one hour? so I say vnto you, and to my self, can we not pray? can we not fast? can wee not suffer a little while? he which is tired, can trauaile a little further, one step moze to saue his life: and therefore God woulde not haue men knowe when they shall die, because they should make ready at al times, hauing no moze certainty of one houre then another.

32 Seeing therefore the case standeth thus,

thus, let vs look to our selues, & let vs take counsel of him, which wold be an aduocate befoze he be a iudge : for no man knoweth so well what is necessary for vs against y day as he that shalbe the iudg of our cause. He therefore cryeth thus vnto vs. Walke while ye haue the light, least the darkenesse come vpon you. Take heed, watch and pray, for ye know not when the time is. Be ye like men waiting the comming of your Lorde, &c.

Iohn. 12

Mark. 13

Luke 12

33 They that thus watch and wait, are sure to make a most ioyfull departure from this life, and to be receiued into the Lords ioy, of the which happy dissolution the scriptures thus record : I am now ready to be offered, and the time of my departure, or dissoluing, is at hande. I haue fought a good fight, and haue finished my course : I haue kept the faith : Hencefoorth there is laide vp for me the Crowne of righteousness, &c. 2.

Behold the
happy end
of a good
life.

Tim. 4. 6.

As the Hart brayeth for the riuers of water, so panteth my soule after thee, O God. My soule thirsteth for God, euen for the liuinge God : when shall I come and appeare before the presence of God? *Psalme 41. 1.*

The righteous shall ~~be~~ for euer: their reward also is with the Lord, and the most high hath care of them. Therefore shall they receiue a gracious kingdome, and a beautifull crown of the Lords hand: For with his right hand shall he couer them, and with his arme shall he defend them. *Wisdomes Chap. 5. 15.*

Bring my soul out of prison, that I may praise thy name, *Psal. 142. 7.*

I desire to be losed, and to be with Christ, which is best of al, *Phil. 1. 23.*

For we know that if our earthly house of this tabernacle be destroyed, we haue a building giuen of god, that is, a house not made with hands, but eternall in the heauens. 2 *Cor. 5. 1.*

Let these things be oftentimes thy meditation, & standing, y^e so despising the things of this transitory life, and pacing thy steps in the path way to felicity, y^e mayst at the last, obtaine the reward which our sauour christ hath promised, Come ye blessed of my father, &c. Which Lord for thy mercy sake grant vs. Amen.

CHAP.III.

Concerning the generall day
of Doome.

FOrsomuch as the feare of the Lord is the beginning of wisdom, and al for the most part are restrained from sin and wickednes, by the feare of punishment and paines, and are brought to a good mind and purpose, they which exclude this feare out of their harts, do shut vp against themselves the true and wholesome repentance. For as the scripture testifieth, the feare of the Lord expelleth sin, and he which is without feare cannot be iustified. The which S. Augustin by a very proper similitude setteth forth: If ther be no feare, there is no entrance for loue euen as we see when a mā soweth, the thread is brought in wth a needle, the needle first entreth, but except y^e needle go out also, the thread followeth not; euen so, feare first possesseth the mind, but feare remaineth not ther alone, because it therfore entred to bring in loue. Wherefore to awake vs sleeping

ping in sinnes, and to ingender fear in our minds, the Lord doth oftentimes in the gospel thzete viter darknes, gnashing of teeth, euerlasting fire, and other torments of hel, that at the leastwise for fear of paines and torments, we might bziidle our minds, our eyes, and our hands, from sin and wickednes.

2 This feare is not only profitable, but also very necessary. For if now after so many thzeatnings of our Creator, so fearefull & so gr euous, we scarcely forsake our sins, what would we do if God did not thzeaten at all? Therefore I hold this, that the feare of the Lord is, as it wer, the parent and kee per of righteousness, temperance, lone, and of al vertues.

3 But there is nothing that doeth more work this fear in vs, then the remembrance of that great day, wherein al the causes of al men are to be pleaded, & their matters determined. Inasmuch that Saint Augustine affirmeth, if Christian men should hear no other Gospell, then y wherein the generall iudgement is set forth, y one might suffice both to reuoke sinful men from their wickednesses, & also being reuoked, to containe them in their duty.

4 Therefore, in this Chapter, we will handle two notable points concerning the iudgment to come. The first shall be concerning the greatnes & horroz of that day, and of the feareful signes that shall go before the same. The second shall be concerning the raising up of the dead bodies, and the coming of the Judge.

5 The greatnesse and horroz of that last day may be known hereby, that it is called in holy scripture a great day, and the day of the Lord. And shall it not indeede be a verie great day, which shall comprehend al the daies of al ages, aswel those that are past, as those that are to come? For in that day men shall render an account of all the dayes that are past. In that day God will poure out his infinite treasure of his wrath & indignation, which he hath heaped up in the space of al the worlds that are past. In that day the motions of the heauens shall cease, the course of the stars, the resolution of yeres, the vicissitude or returne of moneth and daies, the decay of mortal things, al the cogitations of men, al their studies, al their artes, al their disciplines, al their affairs, shall rest in eternall silence.

6 Also in that day it shall be decreede by
the

the sentence and irreuocable constitutiō of the most high and eternal iudge, what state and condition euery one of vs shall haue & retaine in al eternity of worlds.

7 And not without cause the holy scriptures haue called it the day of the lord. For as al the daies of men going befoze, are called their daies, because men watche in the, and do whatsoeuer they wil: and God beareth, suffreth, endureth, expecteth, & after a sort, slepeth & resteth in them: euen so the, the day of the Lord shall shine, wherein hee shall be continually waking, & shall do whatsoeuer he wil, and we (whether we will or no) must suffer and indure.

Thou now doest adde sin vnto sins, and ceaseſt not to offend God daily, & God is silent at al these things. And why so: because this day is thy day: But the day shall come, beleue me, the day of the Lord shall come, which shall bring an end to so long silence, and wherein he will take vengauce of all the iniuries that haue bene done vnto him.

9 Thus we see that all Eternitie comprehendeth two dayes onely: The one of man, the other of God. In the one, me shall watch, and God shall sleepe, In the other,

men shal sleepe and God shal watch.

10 How horrible this day shall bee. We cannot plainly vnderstand, and yet we may gesse at it by the present calamities: for the the host of al punishments, with their confederate battel of al offences, shal assaile vs with maine force.

11 But as in the wars of men, before the last and general battell, there are many excursions, and short skirmishes: even so before that great and most fearefull conflict, which shal be in the day of the Lord, God is wont with his seuerall bands to make certain excursions, and one while to send vpon vs famine, another while pestilence, another while war, another while earth-quakes another while floodes of waters, and another while drouth, as it were his horsmen to inuade vs, who whē they haue dammished vs retire and abide in their tents. If therfore, we so greatly feare pestilence, war, famine, earth-quakes, and such like, when as they are but the beginning of sorowes & short excursions, what I pray you, wil we doe, when the last & general conflict shal come: at what time al tribulations, extremities, calamities, and miseries, shal also fight against vs?

12 And if we do yet more fully desire to know the greatnes and horroz of that last day, let vs cōsider those signes which shal a litle while come before that day. Therefore before the cōming of that great day, heauē and earth, and all the Elements, shal giue signes: For there shal be signes in the sun, in the Moone, and in the stars, and vpon the earth, trouble among the nations with perplexity: the Sea and waters shal roare, and mens heartes shal faile them for fear, & for looking after those things which shal come vpon the world

12 For as man (which is a little world) whē he draweth nēer to his end, y^e humors in him, as certaine Elements are troubled, and his eyes, which are as the Sunne and Moone, are obscured & lose their light, & the rest of the senses, as the lesser Stars, do by little & little fal and faile, and yet his mind and reason, as the power of heauen is moued from his seat, wandereth & erreth: Euen so in the dissolution & fal of this whole frame, which is called the great world, the Sun shal be turned into darknes, and the Moone into blode, and the starres shal fall, from heauen, the Aire shal be ful of whirle winds, stormes, coruscations, flashing me-

teors, and thunders, the earth with fearful tremblings, and swallowing gulphes: the floods of the sea shal swel so high, as if they would ouerflow the whole world: and the rozing and raging noise of the fretting billowes and tossing waues, shal greatly terrifie. Men therefore shal wither, and wax pale with feare, and horroz and trembling shal bere them more and more, expectinge what these new mōsters wil bring forth at the last, & what wil be the end of such horrible beginnings.

14 When a tempest ariseth at the Sea, and the boisterous waues begin to tolle & beat the ship, and the men which are in the same do behold the horrible lightnings and fiery flashings in the aice, and the furious winds also, making the sea to swel & rage, in such wise, that now they see themselves tossed aloft, & then anon caried downe into the deep: they begin presently to cry, to feare, to tremble, to cal for mercy, to multiplie their pzaiers, to craue time of repentāce, to commend their saluation to almighty god: and to be short, they begin to thinke of the amendment of their manners, and to haue better purposes. When think with thy selfe what maner of mind men wil haue, when they

they shal see heauen and earth, and al the elements, to haue their peculiar and proper tempests; when the Sun shal strike a horror into mens harts with his fearful darkness, and the Moon being turned into blood, shal terrifie them that beholde it, and the starres with their fals shal threaten, for they shal fall so thicke, that the Firmament shal seem to be quite without light, and the aire with continual fiery meteors shal seem to burne, the sea shal swell exceedingly, and the most high mountaines being shaken wth earthquakes, shal fall with exceeding great noise.

15 Who then wil take pleasure to eate? who wil take delight in drinke? Who wil the haue any desire to sleepe? Nay, who dare once then slumber, or take the least rest, amidst so many tempests & storms? O miserable and unhappy sinners, ouer whose heads al these signes do hang, and doe foreshew vnto them extreme calamity. O happy men, yea thrice, four times, ten times, yea a thousande times happy and blessed, whose conscience in y^e time wil make them merry and glad.

16 Thus farre wee haue considered the greatnes of the last day, & the signes going before

before the same: now let vs call to mind certaine things concerning the resurrection of the dead, and the comming of the iudge.

17 Therefore after those signes & wonders, which shal goe before the daye of the Lord, an Archangel shal come down from heauen, and with the feareful sounde of a Trumpette shal giue a signe to al that are dead, to rise againe, and to come to Gods iudgement. This is that Trumpet which saint *Hierome* thought that he euer hearde sounding in his eares, whatsoener he were doing: and not without cause. For who can appeale from this citation? who can refuse this iudgment? who can pretend sicknesse busines, or any other excuse?

18 Then shal death bee compelled to make surrender of al y^e spoiles in a momēt, which he had taken away from the world: & he shal be sent away into everlasting banishment, beyond al lands & seas, and beyond the world, & the borders of al liuinge things. For as saint *Iohn* sheweth in his *Reuelation*, then shal the sea yelde vp her dead which it hath swallowed, and death & hel shal do the like.

19 What a sight shal there be then when sea and Lande shal bring forth in all places

res so many bodies, so vnlike one to the other, so different, & so vnequal? And when as at one and the selfe same place, so many armies shal come togither from al partes of the world? In y place, Adam the father of al y Nations of the earth, shal see al his posteritye come togither, and shal meruaile. There we shal see Xerxes, Darius, Alexander, Cesar & other Monarchs of the world, but yet hauing other forme, other maners, and other minds, then they had when they liued here. For at the sound of the trumpet kings and Nations, and al the world shall tremble, they shal strike their breasts, and mourne.

20 Moreover, although al men shal bee restored vnto life, yet neuerthelsse, there shalbe great difference betwixen those bodies which shal be restored to holy men & those which y wicked and vngodly shal receiue. For they shal be more shining then the sun, and shal bee beautified with vnspeakeable brightnes: but the others most foul and ugly, and more terrible then death it self.

21 What pleasure I pray you, shal the blessed soules haue, when they shalbe ioind again to their bodies, as to their most sweet brethren, after so long banishment, neuer to
fear

fear any more a seperation: what I beseech you, shall flesh fee, when it shal be raysed from dust, and shal see an vnwonted light, and when the soule shal come vnto it, and say, God saue thee my sister, and most sweet spouse, the winter is now gone, the stozme is past away, arise my beloued & come, the Lord hath fulfilled our desire, thou hast bin the companion of my trauels and labozes, thou hast for the Lordes sake suffered with me persecutions and iniuries, thou hast bin w me in watchinges, in fastinges, & vnder the crosse of repentance, thou hast liued w a temperate and spair diet, to feed the poore, thou hast not exceeded in apparel, that thou mightst cloth the waked: Equity therefore, and reason requireth, that the things which thou hast sowne with mee in teares, thou shouldst also reap with me in ioy: and that seeing thou hast bene a companion with me in my labozs, thou sholdst also be partaker with me of my pleasures, riches, and glozy. Then shal the soul sweetly imbrace the body, and the body ioyfully kisse the soul, and they shal be ioined together w most happy and indissolable knots: And then w howe great ioy and gladnes shal they dwel together in one: for from thenceforth appetite shall

shal not contend with wil; noz sence with reason: but being ioyned together in one wth the leage of amity, peace and concord, they shal enioy the delights and ioyes of heauen euerlastingly.

22 And contrariwise, with what anguish shal the soul of the sinner be tormented, when y^e soule, ilfauezed, deformed and feareful bodye is offered vnto him? With what words thinkest thou wil they salute one another? O vnhappy body wil the soul say; O the beginning & end of my calamities, thou hast brought me to these tormēt^s with thy entisements: & now I am come, not as it were into a house of rest, but as it were into a prison to be tormented. I am compelled to enter into thee againe against my will. Is this that flesh for the which I haue cōmitted so many fornications, so many wickednesses? For the which I haue so many times giuē my self to gluttonie and carnal pleasures; Is this that face, which with so great care I haue kept frō sunburning? O vnhappy palace, for thy sake I haue wearied by selfe by lande & by seas. O unfortunate belly, how became I such a fool, that I wold worship thee for God? Haue I lost the kingdom of heuen for this most ab-
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ted body, for this most foul sink of al filthi-
nes, and haue purchased to my self euera-
sting tormētts: O ye furies, O ye spirits of
hel, why do ye stay, why tear ye me not in
peeces? why do ye not bring me to nothing?
These & such like words shal y^e soule utter
against the flesh wth exceeding rage and ha-
tred, the which notwithstanding, it liued so
wel when it was here vpon earth, that it
worshipped the same for a Lady and God:
& to fulfill the lusts thereof, it feared not to
violate and break the law and commande-
ments of God.

23 And when al are risen againe, and
are gathered together into the place which
God hath appointed for this iudgment: the
shal he appeare in the Clowdes of heauen,
with power and great maiesty, whō God
hath appointed to be the iudge of the quick
& dead. And he shal not come alone, but ac-
companied wth an innumerable multitude
of heavenly Princes.

24 The feare which shal come by reason
of that maiesty, shal be so great, y^e the pro-
phet Isaias saith, They shal go into the holes
of rocks, & into the caues of the earth, from
before the face of the Lord, and frō the glo-
ry of his maiesty, whē he shal arise to destroy
the

the earth. And the Apostle Saint Iohn ad, Apoc. 20
 deth, I sawe a great white throne, and one
 that sat on it, from whose face fled away both
 the earth and heauen: For as when y flode
 of the Ocean swelleth, they are wonte to
 tremble which dwel vpon the shore, & yet
 can take no harm: euen so when the Lord
 beginneth to poure forth his wrath & in-
 dignation vpo wicked men, the saints also
 & the Angels, and men which are in no pe-
 ril, shal after a sort tremble and feare. If
 therfore the iust shal fear, and the pillars of
 heauen shal shake, what shal the wicked &
 vngodly do?

25 And in very deed, so sone as the Lord
 shal appear, ther shal be herd immediately
 a great cry and howling among the Nati-
 ons: for then as the lord himself saith) shal
 al the kindreds of the erth mourn, and they
 shal see him whome they perced, and they
 shal lament for him, as one mourneth for
 his son, and be sorry for him, as one is sorry
 for his first bozne. & howe many causes of
 weeping & howling, shal miserable and vn-
 happy men then haue? They shal weep, be-
 cause they shal see that their euils and mi-
 series are past al remedy. They shall weep,
 because they shal see that their repentance
 is

Mat. 24
 Apoc. 1.
 Zach. 12.

is too late, and vnprofitable. They shall wepe, because they cannot appeale from Gods sentence, neither can flee the Iudgement at hand, and it shall seeme a thing intollerable to be at the Iudgemente, and to heare the sentence of euerlasting condemnation. They shall wepe, because when they liued here on earth, they despised those which forewarned them. They shall weep, because the pleasures which are gone as a shadow, haue brought vpon them endlesse sorowes and tozmentes. To be brieve, as men beset one euery side, and brought into ineuitable straights, destitute of all counsaile and hope, they shall wepe, because they shall see that they cannot preuaile any thing at all, neither with weeping, nor yet with scratching and tearing of themselves.

26 Neither wil the Iudge be moued by any meanes with these cries and sorowes, but wil rather seperate the wepers from those that reioyce, that is to say, the wicked from the godly, euen as a shepheard diuideth the Sheepe from the Goates, and shal set the godly on his right hand, and the wicked on his left.

27 And then he wil beginne to discusse the cause of euery one, and hee wil not forget

get any one offence. For wee shall see all things registred in perfect bookes, by which bookes all men shall be iudged. I saue (saith Saint Iohn) the dead both greate and small stand before God, & the bookes wer opened, and another booke was opened, which is the booke of life, & the dead wer iudged of those things which were written in the bookes, according to their worke. So that all our workes are written in those everlasting bookes. Thou hast scarcely committed an adulterous thought, but the same wickednes is written in Gods booke.

28 And not onely Church-robbings and sacrileges, parricides, periuries and suchlike faults, but also impure thoughtes and idle wordes, the neglecting of good workes, or the same done to no good ende, shall bee brought into iudgement. For so great is the excellency & estimation of Christian integrity and purity, that no one, or the very least vice that may be, is not permitted to Christian men.

29 The case standing thus, whereof I beseech you cominth it, that there is in vs so great loosenesse, so great carelesnes, so great slothfulnesse, and such security, do we not flatter our selues, when so great Iudgment
C
hangeth

hangeth ouer our heades. Holy was the prophet Dauid, a man after Gods own hart, and yet he so feared this iudgement, that hee saide, Enter not into iudgement with thy seruant, O Lord, for no man liuing shall bee iustified in thy sight. Holy was the Apostie Paul, and yet he saith, I knowe nought by my selfe, and yet hereby I am not iustified, it is the Lord that iudgeth me: as if he shold say, therefore I dare not pronounce my selfe iust because he that iudgeth me is the lord. For such are the eyes of the Lord, that the starres are not cleane in his sight: and many times his eyes doe beholde wickednesse, where we see nothing but holines. Holy also was the friends of God, Iob, and yet he saide, What shall I doe when God ariseth to iudgement; and when he maketh inquisition, what answer shall I giue him? Why doeth this man of God, so commended of Gods owne mouth, who was so iust and simple, that hee could say without lying, I was an eye to the blinde, and a foote to the lame: and againe. My heart doeth not re-prooue mee in all my life: why (I saye) is a man of such singular innocencie, so asfearde of Gods iudgement: namely, because he knoweth that God hath no eyes of flesh,
and

and that he iudgeth far otherwise then men doe.

30 Moreover, when all mens causes are diligently discusſed and examined, the iudge wil pronounce againſt the wicked, the irrevocable ſentence of eternall damnation. Depart from me ye curled, into everlaſting fire, which is prepared for the Diuell and his Angels. A bitter word, which will make the eares of them that heare it, to tingle. A ſentence intollerable, which depriueth ſinners of all good things, and bringeth them to all wo. The Lord ſometime accuſed the Fig tree, and immediately, not onely the leaues, but alſo the body and rootes were wholly withered: Euen ſo, that fearefull curſe of the laſt day, ſhall be no leſſe effectuall. For on whomſoeuer it falleth, it ſhall ſo ſcorche them, and ſhall ſo make them deſtitute of Gods grace, that they ſhal neuer more be able to do, to ſpeake, to thinke, or to hope for any good thing.

31 Then therefore the wicked beeing ſtricken with this thundering ſentence, wil liſte vp their mouthes towards heauen, wil ſpue forth their ſhamefull blaſphemies againſt God the Judge: they will curſe this day: and the houre wherein they were born

and their Parents which begat them, and the wombs which bare them; the air which gaue them breath; and the earth which hath bozne them: but they shal not be suffered any long time to speake these things against the Judge.

32 For suddainely the Spirite of the Lord shal ouerwhelme them, and shall with great violence caste them downe headelong into the deepe, as in Saint Iohns Reuelation appeareth in these wordes, Then a mighty, Angell toke vp a stone, like a greate Millstone, and cast it into the Sea, sayinge, With such violence shall the Cittie of Babylon bee cast, and be founde no more. And againe, Whosoever was not founde written in the booke of life, was cast into the Lake of fire. And this deepe shall be shut vp with gates of brasse, and with yron barres, which cannot be broken with any force, nor cutte in sunder by any arte: and there they shall drinke of the cup of the Lords wrath, and the smoke of their torments shal ascend worlde without end: & they shal not rest day nor night.

33 On the contrarie parte, the iust being in the fruition of full blessednesse, and of euerlasting glory, shall haue in their mouthes the praises of the Lorde, and gi
uin

ning of thanks : and shall with singing and with my²the extoll the name of their Lorde and God, with whom they shall reign without end.

34 But althogh we heare of these things often yet neuerthelesse, we are not awaked from the sleepe of sinne, befoze wee bee ouerwhelmed with the night of death, and of darkenesse ? Why doe we which haue this time now, looke for another time which peraduenture we shall neuer haue ? Nowe is the accepted time, now is the day of saluation. There is nothing moze profitable for a man, then to know his time, and therefore in our worldly businesse, wee obserue times and seasons : as a conuenient time to eare, a fitte time to sow, to plant, and such like. Yea, the brute beast, by the instinct of nature, can make choice of his time for benefite. The Swallowe, when Winter approacheth, prepareth himselfe to take his flight into a warmer Countrey. The Bee, and the Ant, in the time of summer prepare their food against the Winter. And the prophet Ieremy saith, that the Storke knoweth his appointed time. If brute beasts, deuoid of reason, haue this foresight to make choise of time for their good : and if man him

selfe, in a worldly regard, can make choise of a fitte and due time to geite earthly and transitorie things, how much more prouident oughte hee to be for heavenly thinges, that to attaine these, hee lose not his fytttest time to attaine saluation?

35 The olde worlde that lyued in the dayes of Noah, knew not their time, & that was the cause they then perished with the fowde. The Cities of Sodome and Gomor, knew not their time, & that brought fyre and brimstone from heauen vpon their heads to their destruction. The foolish Virgins knew not their time, & therfore when their Lorde came, they (being altogether vnready) were shut out of the Lords ioy.

Ro. 13. 36.

1. Thel. 5.

Let vs then knowe the season, howe it is time now that we should awake out of sleepe. Let vs watch and be sober: for they that sleep, sleep in the night, and they that are drunken, are drunken in the night: But let vs which are of the day, be sober, leaste the darkenesse come vpon vs, wherein we can neither walke nor worke.

Let vs alwaies haue before our eyes that day and time, wherein we shall appeare before God, and his Angels, and before the whole world, to answer our cause: and ei
ther

ther to receiue a Crown of glory, or else perpetuall shame and confusion.

Let vs know that we haue here a very short time limitted vnto vs, wherein wee must so endeouore our selues, that for short and transitory thinges, we lose not that which is eternall.

If wee haue this consideration of that great day of the Lord, wee shal not onely be the more secure in death, but also be the better prepared to meet with our Lord and Saviour, when he shall come to iudgement.

CHAP. III.

Concerning Hell and the torments thereof.

There is nothing that the Diuel laboreth more, then to perswad men that there is no hell, that so the more easily hee may leade them thether, as it were blind fold; by the way of sins, while they haue no feare of any punishment: euen as thæues are to be ledde wth a baile befoze their

their faces, when they are going to the gallows: & as *Ezechias* was serued, whose eyes *Nabuchadnezer* commanded to be put out, whē he was caried away captiue into *Babilō*

2 But it may bee shewed by many reasons and authozities that there is a hel. For as a Princely magnificence requireth that a King haue a beautiful Pallace, for to entertaine the best sort of men, and a prison for the worst: Euen so y^e king of kings, and Lord of all glory and principalities, hath a Pallace wherein there are many mansions (as our Sauiour Christ in the Gospel testifieth which is y^e kingdom of heauen: & he hath also a darke prison or dungeon which is hel.

3 The lawe of nations requireth that malefactors for their offences be driuen into exile for euer: euen so God doth banish from his presēce, the impenitent sinners into hel. For so it is said of *Diuēs* that he died, & was caried into hel. And y^e prophet saith, Hel hath enlarged it self, & hath opēd his mouth with out measure, and their glorye, and their multitude, and their pompe, and he that reioy-
cech among them shall discend into it. Also *S. Iohn* saith that the fearefull, and vnbeleeuing, and murderers, the whormongers, forcerers
and,

luke. 16.

say. 5.

poc. 21.

and Idolaters and al lyers, shal haue their part in the Lake which burneth with fire and brimstone, which is the second death. **And** Christ Iesus saith, Fear him, which hath power to cast body and soule into hell.

4 **But** sozsomuch as God hath not made Death, nor the kingdome of Hel vpon earth, *Wisd. 1.*
We must vnderstand that the principal procurer of this Hell, is Sathan the Prince of darkenesse, who being in his first Creation a brighte shininge Lucifer, beautified as a precious stone, and moze excellent than all the Angels of Heauen in resplendant brightness, thzogh his pride against God, lost his light, glory & beauty, and as he was worthy became a foule fæend, deieted from heauen into this Elementall world, lower than all the Spheares, into the Fire, Aire, Earth, and Water.

5 I saw (saith **S. Iohn**) a Starre fall from Apoc. 1. Heauen to the earth, and to him was giuen the key of the bottomelesse pit,

Further he saith: There was a battel in heauen, Michaell and his Angels fought against the *Dragon*, and the Dragons fought in his angels: But they preuailed not, neither was their place found any more in heauen. *Chap. 12.* **And the great dragon, that old Serpent, called the Diuell**

Iob. 1.

1. Pet. 5.

Luk. 22.

Apoc. 12.

uill and Sathan, was cast out which deceiueth
 al the world: He was cast euen into the earth,
 and his Angels were cast out with him. And
 being thus delected hee now neuer ceaseth
 compassing the whole earth, but in this
 circuite seeketh like a roaring Lyon whom
 hee may deuoure. For the which cause S.
 Iohn pronounceth this wo saying: Wo to the
 inhabitants of the earth and of the Sea, for the
 diuel is com down vnto you which hath great
 wrath, knowing that he hath but a short time

6 For albeit the world seemeth to be the
 parent, the bringer forth and nourisher of
 bodie: yet is it the prison of spirits, the eri-
 ling of soules, and a place of all wretched-
 nesse and paines, For as the world is a
 place of sinne and transgression a Station
 of Pilgrimage and of woe, a habitation of
 wailing & of teares, of trauaile & of weari-
 nes, of fearefulnesse & of shame, of mouing
 & of changing, of passing & of corruption, of
 insolence and of perturbation, of violence
 and opression of deceit and of guile, and fi-
 nally the layfall of all wickednesse and
 abomination: so also by G D S Ju-
 stice it is appointed the place and pitte of
 punishmēt and everlasting torment, where
 in the euill Angels that rebelled with Luci-
 fer,

for, and the damned spirites of wicked men departed this life, haue endlesse paine without rest.

Ephe. 2.

7 And albeit the Apostle calleth Satan a Prince that ruleth in the Aire: yet is that rule so slaue-like, and his power so weakened by the Almighty, that when the Lorde intending to punish the sonnes of Adam, and to strike the earth with tempests of lightning and thunder. Hee there by also beateth Satan and the whole rable of his hellish faendes, that in their fury and rage therewith they terrifie men by ugly shapes and aparitions, and (by Gods permission) to murther man and Beast, sometimes, do ouer-throw buildings, and do fire, Iob. I. and consume houses, leauing a most noysome and horrible stinke behind them of the hellish place from whence they come. For it is not the diuell, but the glorious God that maketh the thunder: and as testifieth Syrech: It is the sounde of the Lordes thunder Psal. 29. Eccle. 4. that beateth the earth.

8 Thus by Gods iust iudgement hee rangeth like a runagate in the sphere of his Hell vntil the day of doome, for which season he is set loose: and yet with such prohibition
and

and restraint, that in his malice he can proceede no further, than shall seeme fitte to the mighty Iehouah his Creator: and then hee shall receiue that punishment wherof S. Iude speaketh in these words: The Angels which kept not their first estate, but left their owne habitation, hee hath reserved in euerlasting chaines vnder darkenesse vnto the Iudgement of the great day: at which time there shall be a new heauen and a newe earth wherein shall dwell nothing but righteousness, when they are refined with the fire of Gods iustice: and then al the creatures of those new heauens, and new erth shall be made perfit: for which perfection and restauration, euery creature waiteth being now subiect to vanity, for the which they grieve, that they may be deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For albeit the fashion and form of this world goeth away (as saith the Apostle) yet their substance shall remaine, whether of the Heauens themselves, or of the Elements, or of men, all which shall abide for euer.

2 At this time of restauration, when all things shall become new, and when the dead are raised vp againe to life in their corporall bodies, then shall be prepared an out-set habitation,

bitation, which shalbe a Chaos full of confusion, deuoyd of the first most excellent thing that God made, Light : and in steed thereof replenished with darknes, a thousand times worse thē the palpable darknes of *Ægypt* Exod. 10 plague, wherein the burning and intollerable tormenting fire giueth no light, & where the freezing colde which causeth gnashing of teeth, mittigateth nothing at al the burning heate. Iob. 10.

IO The holy Scripture, to inable the weake capacitie of man, to comprehend and vnderstand the exceeding horroz, and most fearefull torment of this place calles it a Bottomles pit : *Tophet* : a Dungeon deepe & large, the burning whereof is fire & brimstone the lake of y^e second death which burneth with fire and brimston. And in regard of the howling, roaring, and screeching in that place, it is compared to the valley of Hymom nere Hierusalem, where the idolatrous people at the sacrificing of their childezen to the Idole Moloch, made a confused noyse of crying, and howlinge, together with singing and sounding of Instruments, that the pittifull screeching of the childezen tormented in that diuellish sacrifice, might not be hearde And for this cause Christ calleth Hell, Gehennon, which

Apoc. 1

which the Prophet Dauid calleth the newest
thermost Hell.

11 And albeit to men that measure all
things by Philosophy and humane reason,
it may seeme absurde that Fyer should afflict
the soules of the reprobate departed, and the
damned spirites in Hell, forsomuch as the
Agent is euer reputed more noble than the
patient: but no corporall body is more po-
ble than the Spirit: and according to the
mind of the Philosopher in his booke of Ge-
neration, Those things are only agent & pa-
tient in themselves which communicate in the
same matter: yet in this point as also in ma-
ny other things which leane onely on Faith,
and not on humane reason, we must beleue
it because the word of God so deliuereth it.
For the soule of Diues in Hell, cryeth and
shall crye for euer, I am tormented in this
flame. Which is no Parable, but really
acted.

This then is no imaginary fire, but a
true corporal fire working really vpon body
& soule, on the soule before the day of Iudg-
ment, and on both together in a higher
degree of tormente, after the day of Doome:
not by a proper vertue and naturall action
which

which the fire hath, but as the instrument of Gods iustice, not consuming, but afflicting after a certaine manner of perpetuall detaining in the torment of reall punishment.

12 But is this place of Hell, so to be upholden onely by Faith, that humane reason cannot conceiue it to be such, or as it is deliuered to be in the word of God? Yes verely, and for this cause the conceit of Poets was not altogether idle and deuoyde of reason, in sayinge that Saturnus deuiding his Kingdome among his sonnes, gaue the West-part to the lower Sea, to Pluto his yongest sonne: the East part to Iupiter: and the Iles-landes to Neptune of the Sea. And hereupon they sayned that Iupiter was King and God of Heauen: Pluto of Hell: and Neptune of the Sea.

And to describe Hell, they could not bethinke them of a more fit place in the earth to make a resemblance thereof, than a certaine territory in Italie, betwæne *Baia* & *Cunio* where the *Cimerij* inhabite: a place in very deepe so inuironed with high hilles, that the Sun from the first rising to the setting

ting thereof, neither shineth there, by reason of which continual darknesse this Proverb is vsed.

Cimmerijs tenebris arior.

More blacke then the darknesse of *Cimmeria*. And here they place *Acherusia*, a darke Dungeon or way to *Hel*. Out of which *Hercules* drew *Cerberus* the dogge of *Hel*. Thus these Poetical fictions grounded vpon earthly darknesse represent and set before vs, that inuisible darknes, which no man euer liuing on earth hath scene, nor tongue is able sufficiently to expresse.

13 Geographers tell vs of the mountaine *Atna* in *Cicile*, at this day called *Gibello Monte*, on the toppe whereof is a barren ground mixt with ashes, in the winter time couered with snow: the circuit of which mountaine is twenty furlongs, and environed with a banke of ashes on the height of a wall. In the middle of this mount, is also a round hill of the same collier and matter, wherein be two great holes called. *Cra-teres*, out of which do rise sometimes sundry great flames of fire, sometime horrible smoke, sometime are blowne out burning stones in infinite numbers: before y^e visible sight of which fire there is also heard within the

Plinie

the ground terrible noise and roaring.

14 What else can these fearefull fierie flames, horrible smoke, burning stones, in such hydeous manner blowne bp, and the terrible roaring within that Mountaine *Atna* import, but a certaine subterraneall part of Hell? As also it maye bee in lyke manner thoughte of the marine Rocke of Barry in Glamorgan-shire in Wales, by a certaine clesie or rift whereof (if a man lay his eare thereon) is heard the worke as it were of a Smithes Forge, one while the blowing of bellowes, another while the sound of hammars beatinge on a stithy or Anuile, the noise of kniues made sharpe on a Whet-stone, and the cracking of fire in a Furnace and such like, very strange & admirable to heare.

15 Nauigators report, that ther is a sea in the voiages to the West-Indyes, caled the *Burmudas*, which is a most hellish Sea for thunder lightning and Stormes. Also they assure vs of an Ile-lande, which they cal the Ile-lande of *Diuels*, for that to suche as approach neere the same there doth not only appeare fearful sightes of *Diuels* and euill spirits, but also mighty tempests w mozte terrible and continual thunder & lightning,

¶

and

and the noise of horrible cries with screeching doth so afright and amaze those that come nere that place, that they are glad wth al might and maine to fly and speed them thence with al possible hast they can.

16 Cosmographers also inform vs of a certaine wonderful Whirle-poole in the frozē sea not farre from Ice-land towards the Ileslands of the *Hebreedes*, wherunto al y^e waues of the sea haue their course from far: with their conueying of themselues into the secret receptacles of nature, are swallowed bp as it were into a bottomeles pitte and if chance any ship to passe this way, it is pulled & drawn wth such violence of the waues that eftsoones without remedy, the force of the Whirle-poole deuoureth the same.

17 I doubt not, but there are some which ascribe al these things to natural causes & workings or els wil account thē no better than fables, as they do al things els which concerne *Religion*. But yet let such men note know (as one day with wofull experience they shal see) that the e^e & many mo wonderfull workes of God in earth, & his wonders in the dēp, beside his counsels & iudgements reuealed in his worde, doth assure those which feare God, that there is a Hell.

18 Who is so ignorant that hee doth not see and know, how in all things both natural and supernatural there is, an opposition and a contrarietie, and therfoze also a God, and a Diuel, a Heauen and a Hel. This Hell, in the day of doome, as touching the paynes and tozments to be layde on the diuel and his adherents shall be therein so enlarged and redoubled, that the darknes of *Cimerea*, and al the darknesse of the earth beside, the fire in the Region that compasseth y^e earth, the fierie flames, lightnings, thunder and tempestes; the smoke, terrible noyse and roaring in the mountaine *Aetna*: the fearefull visions, nere the Isle-land of Deuils: the chilling colde, and frozen Isle in *Frygida Zona*: the indraughts and swallowing Gulphes of Waters: the whole barrennesse of the earth with all bitterness, stench, and whatsoeuer else may offende the senses of damned men) the punishments of sinne) shall bee gathered together into one Chaos of confusion, whereinto Sathan with his Legions of damned Spirites which are now for a time let loose to remaine and conuerse in the fierie Region in the Ayre, in the hollowe Caves and Dungeons of

the earth, and in the waters, and where it hath pleased God to appoint them, shal bee plunged for euer and euer.

Greg. super illud,
Mat. eijci-
entur te-
nebras

19 Therefore let Hell be where it hath pleased god in his secret counsel to place it, to men vnkown, whither in the North, or in the South, vnder the frozen soan, or vnder the burning soan, Or in a pit or gulph, that shal exceedingly participate of both, it maketh to be no matter of exception. For most true it is that Saint Gregory saith, *The wicked shall be cast into utter darkenesse, that they may there gnash their teeth, which delighted here in nothing but gluttony*: For heate and burninge commonly maketh men to weepe, and cold causeth men to beat and gnash their teeth. In Hell (saith he) there shall be cold intollerable, fire vnquenchable, the worme immortal, stink that cannot be indured, darknes palpable, the horrible scourges of Diuels, and the fearefull sight of diuels.

Esa. 5, 14.

20 Thus much then we learne hereby concerning Hell, that it a most fearefull and horrible place, into y^e which the soules of al that liue vngodly in this present world, and in vnbelief, are caried after death by the diuel and his angels, euen as contrariwise, y^e soules of Gods Childzen, which liue in his
feare

fear & in christian obedience in this world, are carried vp into *Abrahams* bosome, as was *Lazarus*, and are in the hands of God, wher no torment can come nêr them. For as *S. Gregory* saith, Inasmuch as the wicked haue in this life forsaken their Creator, both in body and in minde, they shal in hel fire be tormented both in body & in mind together.

And now that we haue hitherto spoken at large concerning Hell, it resteth that somewhat be declared, as touching the pains & torments that are now, & shalbe for euer in the same. In the which, albeit there is but one fice, yet saith *S. Gregory* it doth not torment sinners after one manner. For euery one shal be punished according to the quality, and quantity of his sins.

22 As in sin there are to be sene 2. turnings, namely a turning away frō y^e chiefe and increate good o^r felicity, called *Summum bonū*, & a conuersiō o^r turning to the lesser & created good, w^h be y^e things of this world: Euen so the punishment which is answerable to that sin, ther shal be found two sorowes. The one, which shal arise of y^e losse of euerlasting blessednes, & y^e other, which shal arise of the paine and torments which shalbe brought vpon the body & soule. Both

¶ 3

which

which sorowes and torments, the Scholem
men cal, the pain of losse, & the pain of sence.

23 But first of al we wil speak of the losse
of felicitie, which is the greater punishmēt.
There cannot be imagined or deuised any
paine or punishment so greious, which is
comparable to the losse of felicitie. For if to
liue in exile and banishmēt in a close prison
from our dear friends in this world, it may
seem a punishmēt, how greatly wil that se-
peratiō from God, bere & torment vs, whose
onely sight is so great happines, & sodain-
ly it maketh a man blessed and happy?

24 It was to the Cittizens of Rome, a
great punishment, & almost the greatest of
al other, when for some great offences they
were compelled to forsake the Citie, and the
company of Cittizens, & to dwell in certain
desert Ilands, among the Barbarians.

Wherefore Marcus Tullius, when he was
brought againe from banishment, as if hee
had entred into a new world, & had gotten
heuen for earth, said, as a man amazed, how
beautiful is Italie: how faire are the regions
thereof: what goodly fieldes: what pleasant
fruits: what amous cities: how great hu-
māitie of Cittizens: what an excellent com-
monwealth: and so forth. How great griefe
and

and sorrow the ſhal they feele, which are abſent from the Pallaces of heauen, from the commonwealth of Saints, from thoſe moſt happy regions; where peace, charitie, tranquillitie and ioy raigneth, wher the voyce of praife and reioyſing, & a continuall Alleluia is ſung: And finally to be abſent from that moſt pure light, which maketh y^e beholders ioyfull and happy: and when they ſhal bee compelled to dwell ſoꝛ euer in moſt filthye priſons, and as it were in a ſinke of all filthineſſe: where there ſhal be no oꝛder, but continuall hozꝛoꝛ: where there ſhal bee no voice, but of ſuch as morne, and blaſpheme: where there ſhal be heard no ſound, but of beating manles, and of whips: and with a rable of all ſoꝛts of diuels, both barbarous and cruel, and alſo in the companie and fellowship of moſt wicked men.

25 Then ſhal their eyes be opened: then ſhal the baile be take away frō befoꝛe their face: then ſhal they ſee with exceēding ſoꝛrow, that betweene the euerlaſſing felicitie and theſe fraile & tranſitoꝛy things there is incomperable difference: when they ſhal behold moſt evidently that they haue loſt the ioyes not to bee told, and parmanent ſoꝛ euer, ſoꝛ certaine ſhadowes and dꝛeames.

O Lord o-
pen our
harts, and
giue grace
to seeke
thee while
thou art to
be found.

16 Here shalbe so great sorrow, that al-
though the damned do know that al accesse
vnto euerlasting blessednes is shut vp from
them, and that there is a most great Chaos,
and vniuersal confusion set betwē them,
and the place of the elect & blessed, yet being
compelled with a certaine natural desire,
they shal not refrain themselues from these
cries, Lord, Lord, open to vs, Lord, Lord,
open to vs.

Matth. 23.

27 Hell, therefore, is an intollerable
thing, and the paine therof most horrible :
and yet if it were a thousand times bigger,
yet is it not comparable to the seperation
from the honoz of that blessed glozy in the
kingdome of heauen, and to the hatred of
Christ, when he shall say, I know you not,
and to this reproach and checke. When I
was hungry and thirsty, ye gaue me no meat
nor drinke &c. For we shall more easily en-
dure a thousand thunder-claps, thē to haue
his most meek and louing countenance tur-
ned away from vs.

28 Moreover the losse of this felicitye
bringeth with it selfe the losse of all good
things. For the eyes of the damned shal see
no comely shape or forme : their eares shal
heare no maner of harmony; their tast shal
haue

haue no sweet or sauery thing to delight it: their feeling shal haue no safe thing to serue it: and their smelling shal haue no fragrant saours to refresh and comfort it. For they which shal be once shut out from the company of God, are at one instant drownd in the Ocean of all calamities and miseries, without hope of deliuerance. Let vs then deeply weigh and consider, howe great a matter it is to lose felicity.

29 Now let vs come to intreat of that torment, which is therefore called the pain of sence by the schoolmē, because it is as well lated vpon the outward senses of the body, as vpon the inward faculties of the mind. And that we may firste deale with the torment of the inward sence, ye shal obserue, that ther are four faculties of y^e soul, which shal be vexed in hel with woonderful torments. The first is that which the Grecians cal Phantasia, and we Cogitation. The secōd is memozy. The third vnderstāding. And the last will.

30 Cogitation therefore, shall be moste Cogitatio vehemently vexed with the feeling of those torments, into the which both the bodye & the mind shall bes caste. For if now some greate grieve do so possesse our Cogitation, that

that a man cannot, would he neuer so faine but thinke of that grieve; what wil the torments of hel doe in the minds of the damned, which shal bee greater without al comparison: Wherefore cogitation shal increase the griefes and sorowes: & those sorowes shal whette and stirre vp cogitation: and they both shal so feed one another, that they shal leaue no place of rest, neither in y^e mind nor in the body of the damned. These therefore shalbe the contemplations of these mē, who when they might in this life fruitfully haue thought vpon those things, would not: and they which disdained here to vse these most profitable meditations, as a bzidle of their lustes, shal in that time suffer them, as most cruel torments.

Holy meditations
are as a bzidle
to lust.

Memory.

13 Furthermore, the memorie shal bee no smal crosse to the minds of the damned, when they shal beginne to cal to mind their former delights, and the pleasures past, for y^e which they are now come vnto these torments. For then to late they shal perceiue, with what bitter sauce they were seasoned, which in times past seemed so swēte vnto them. But they shal much more vehemently bee tormented, when they shall compare the breuitie of the pleasures past, with the
ternitie

ternity of the present sorowes For what Mathematician so skilful can be found out, which can declare to vs how much greater that everlasting time shalbe then y^e time of those transitory pleasures: How shal they then groane and mourne, and what great deepe sighes shal they fetch, when they shall find by experience that their pleasures wer most momentany, and that they are gon as a dreame & shadow, and that their sorowes shal haue no end.

14 But the vnderstanding, as it is a fa- ^{Vnderstan}
culty more excellent & perspicuous, so shall ^{ding.}
it bee tormented with a more intollerable crosse. In this faculty shal that worme be, which the Scriptures so oftentimes threa- ten to sinners, where it is saide, that there worme dieth not, and the fire shal not bee quenched. For as the worme hath his origi- nal from the wood, and yet doth continually eat and consume the wood, whereof it com- meth: Euen so this worme springeth from sinne, and holdeth a perpetual warre with sin, and is nothing else but a continuall re- pentance, and sorow, ful of rage and despe- ration, which they haue by reason of their sins, when they see and seele, that for them they haue lost the kingdome of heauen, and
haue

haue incurred those vnspeakable tormētts,
 This worm of the damned resteth, neither
 day nor night, but biteth & gnaweth conti-
 nually, and feedeth vpon the bowels of those
 miserable mē, alwaies bzinging to their re-
 membzance, the notable oportunitie which
 they had here in earth, not onely with very
 small labour to haue escaped those pnnish-
 ments, but also without mony, or money
 worth, to haue gotten the kingdome of hea-
 uen. Therefore they shal euermoze contend
 with themselues and say, O miserable men
 that we be, to whō the kingdome of heauen
 was sometimes offered freely to receiue &
 possesse: the which, the Preachers of Gods
 word did humbly & louingly beseech vs, to
 embrace, we refused. If we had truly repen-
 ted vs of our sins, al had bin forgiven. How
 final a thing had it bene to haue repented?
 If we had craued mercy, we had easily ob-
 tained it: If we hadde called for helpe and
 grace faithfully, it had bene at hand: if we
 had giuen but a cuppe of cold water for the
 Lords sake, we had not bin unrewarded.
 But now we fast continually, and shal bee
 tormented, we shal be afflicted, & shal reap
 no fruite thereof. O that golden time mis-
 pent, how it is now gon and neuer shal ne-
 turns

turn again? Who bereaued vs of our wits?
 Who shut our eyes; Who stoppt our eares?
 Who so bewitched vs, y^e we neuer thought
 vpon these punishmēts that wee neuer had
 regard to these times, y^e we neuer foresaw
 this misery, and that we harkened not vnto
 them which forewarned vs?

30 And if the vnderstanding shall feele
 these thinges, what shal we then say of the
 wil, which is the chiefe and p^rincipal cause
 of sinnes? The will therefore, shal be euer-
 more tormented with a certain outragious
 enuie, which it shall conceiue of the honour
 and glory of Almighty God, and of all the
 Saints in heauē according as it is set down
 in the Psalme: The vngodly shall see it, and
 it shall grieue him, hee shall gnash with his
 teeth, and consume away: the desire of the
 vngodly shall perish. Also in the willes of
 these sinners, ther shalbe ioyned with enuy
 an extreme hatred against God, frō whēce
 shal arise horrible curses and blasphemies,
 which shal neuer cease in their mouths. For
 when they shal perceiue y^e there is no hope
 any more to recouer their saluation, & shall
 also be assured that they shal at no time cōs
 into y^e fauor of God, & that their torments
 shall neuer haue ende. And further, when
 they

Will.

Psal. 112.

Heare and
tremble O
ye wicked
& prophāc

they shall see that it is God himselfe which keepeth them, as it were fast bounde with chaines, in those perpetual torments: and that it is hee which doeth from an high cast down vpon them thundring tempests: and with his omnipotēt breath both kinde those furnaces of hel fire: then they wil rage and some like mad dogges, and wil neuer cease from barking from blasphemies and cursed speaking. They wil curse him, because hee created them, and adiudged them to death, and yet dying, are neuer dead. They will curse his punishmentes, because he tormenteth them so vehemently. They will curse benignitie, because it is now turned into severity. They wil curse his crosse, and his blood shedde vpon the same, because it hath ben profitable to so many, & nothing auailable vnto them.

From wicked blasphemies
good lord
deliuer vs.

31 To cōclude, they wil curse al the saints and Angels of heauen, because they shall see them in ioy and felicitie, & themselves in euerlasting miserie. This shall be ther perpetual simphonie and melody: these shall bee their euening & morning songs: these their Psalmes and Himnes, which they shall sing in those doleful Temples of diuels, where they shall haue fire and bymstone, in steade
of

of frankencense, & the noise of stripes, with whips and maules, which shal inforce weeping, howling, and gnashing of teeth, instead of Organes, Trumpettes, Cornets, and Harpes.

32 Thus farre concerning the sorrowe, which ariseth of the losse of þ chiefe felicity, & which the inward faculties of the minde do suffer, which haue bene shewed to be the geatest, and vnspeakable. Now also wee wil shew that to be an exceeding sorrowe, which the very torments shal worke in the external sences of men.

33 Therefore, as the rewarde of the blessed is not some certaine particular goodnesse, seuered and deuided from other good things, but a certain common and general good, or felicity, wherein al good things, al delights and pleasures are contained So þ pain and torment of the damned is not one kind of sorrow, as of the head, of the eyes, of the teeth, of the eares, and so forth: but it is a certaine general punishmente, which comprehendeth all the sorrowes, of all the members and sences togither.

34 If the sorrow and paine of a woman trauailing in childbirth, be so great, and so general, that it inuadeth euery part: what shal

shal become of them: vpon whom al maner of sorowes shal come? If a man cannot endure a litle fire in on part of his body, as on his litle finger, but one houre: how intollerable shal the pain of the damned be, when they shal wholly burn within and without? Which of you (saith the prophet Isaias) can dwel in burning fire? And yet our fire here is but a picture & shadow of that vnquenchable fire ther in hel: where one drop of cold water wil be moze worth, then al the iewels of the worlde, though onely to coole the tongue.

35 Al the sences of the body shal be here tormented, & that not with heat onely, but also with extreme, and most fræzing colde, as Gregory affirmeth in these wordes. In hel is intollerable cold, vnquenchable heat, an immortal woyme, a stinch not to be endured, a scorge euer striking, darknes palpable, a feareful vision of diuels, confusion of sinnes, and a desperation of all good things.

36 This endlesse miserie shal enforce them to houle & cry, cursed be the day wher in I was bozn, and let not the day wherin my mother bare me be blessed. Cursed be y man that shewed my Father sayinge, A
man

man child is bozn vnto thee, and comforted him. Cursed be he that he shue me not: euen from the wombe, or that my mother might haue bene my graue, or her wombe a perpetual conception. How is it that I cam forth of the wombe to see labour, paine, and sorrow, that my dayes should be consumed with shame.

37 Thre things, among many other torments shall enforce the wicked to blaspheme and curse: first, that before the day of doome, they daiely see the downefal of those into Hell, of whose damnation, they themselves haue beene the authoers. And for this cause Diues in Hell prayed Abraham to send Lazarus to his fathers house to forwarne his brethren that they might not come into that place of torment.

38 Secondly because in Hell, the waters which they could wish might serue for their refreshinge shalbe like to burninge pitch which shal neuer be quenched, the smoke whereof shal ascend for euer.

39 Thirdly, because they shal be gathered together, as the prisoners in the pit & fagoted vp in a band like a buidel of stikes, for the fire.

For as heauen is (as touching the many
 Mansions

mātiōs wherof chriſt ſpaketh) is in it ſelf infinite, anſwering y^e eſſēce, maiesty, & power of God, being placed aboue al orbes & ſpheres, and farre beyond all circle and compaſſe of mans capacitie: euen ſo Hell is limited in a ſmal orbe, capeable of no moze than the damned & the instrumentes of their torments: which cānot be very ſpacious, in regard the whole earth is much leſſe then the circumference of the Sun. The ſtraitenelle of which place ſhall bring to y^e huge heapes of the damned packt vp therin, increaſe of torment, with palpable darkneſſe.

40 Now, if this Hell were but a temporal paine (as Origen thought) then hope would cheare the tormented ſinner: but the torments are eternal, & the tormented quite deſtitute of hope. The worne of conſcience is there for euer without ſolace, & gnaſhing of teeth ſhalbe cōtinually without gladnes. Thus the torments of the damned ſhal continue ſo many worldes, as there be ſtarres in the firmament, as there be graines of ſand by the ſea ſhoare, and as there be droppes of water founde in the ſea. And when theſe worldes are ended, the paines and torments ſhal not ceaſe but begin a freſh: & thus this wheele ſhal turne round without end.

41 For when the motion to the *Primum Mobile*, and of the Heauens shall cease, then that time also cease. Now in this world, there is a time past: now there is a time present, and a time to come: but then there shall bee no time past, nor any time to come, no week, no moneth, no yeare, nor any variation of time. It shall bee as the day wherof the Prophet speaketh, which shall be neuer day nor night. This shall bee a very long daye: For it shall bee for ener and euer. For one daye is with the Lord as a thousand yeares, & a thousand of yeares, but as one day of darknesse, and of blacknesse.

42 What man considering these things, wil endure these hellish torments, euerclastingly, to inioy for a litle while y vain pleasures of the flesh: Although a man by liuing in sin, might procure vnto himselfe the wise dome of Salomon, the strength of Sampson, the beauty of Absolom and Susanna, the riches of Cressus, the power of Augustus, and the yeares of Mathusalah: what would all these profit at the last, if after a while being in death, thou canst neither deliuer thy body from wormes, nor thy soule from hell fire: and as our Saniour Christ saith? What
 doth

doth it profit a mā to win al the world, and to loose his owne soule? If thou oftē meditate these things, thou shalt both leade a good and holy life, and after a while make a blessed & happy ende of thy pilgrimage.

The fifth. CHAPT.

Concerning the small number of them that shall be saued

S Triue to enter in at the narrow gate: for many, I say vnto you, will seeke to enter in, and shal not be able. Luk. 13. 24.

With what purpose and meanings hath the Lord vttered this sentence? Verily to no other end (as it may be gathered by the words going before) then to shew, that they are fewe in number, which are saued, and many which perish.

2 For there are some which had propounded this question to the Lord, saying, Lord are there fewe that be saued? To the which question the Lord answered so wisely that by his answer, he taught that they were but few which would be saued, and also rendzeth a reason why they were but few Striue (saith hee) to enter in at the straight gate, for many, I say vnto you, will striue to enter,

enter, and shall not bee able: the which is all one as if he had more painely saide, they are but few which shalbe saued, and that for no other cause, but for that the gate of life and saluation is straight and narrow.

3 This thing the Lord goeth about to print in our minds, whē as he so often times repeateth, Many are called, but few are chosen: And when hee cryed againe, Wide and broad is the way which leadeth to perdition, and many there bee which enter thereat: but narrowe and straight is the way which leadeth vnto life, and fewe there bee which finde it.

4 This thing Isaias setteth before our eyes by a very plaine, and yet feareful similitude: For thus he spaketh, Surely thus shall it be in the midst of the earth among the people, as the shaking of an Oliue tree, and as the grapes when the vintage is ended. Isaias, Chap. 24. 13. These shall lift vp their voice and shall sing praises, when the Lord is glorious and magnificent: that is to say, how seldome doe Oliues hang vpon the tree after they are shake: and how seldom are grapes founde vpon the vines after the vintage, enso few shal be saued out of the number of man. Who wil not tremble? who wil not for-

get his sport & mirth, and delights, if he begin to thinke vpon this thing?

2 Efd. 8 1

5 Againe in Efdras it is saide? The most highe made this worlde for many: but the world to come for fewe: The earth yeeldeth great store of clay to make pots, but little golde: So it is with the worke of this world: There bee many created, but few shall be saued. Wee see hereby that euen in naturall things, those y be most excellent, are most rare: much clay but little gold: great plenty of common stones, but of precious stones very fewe: vnprofitable hearbes spring euery where, but wholsome & medicinable hearbs are more geason.

6 How many millions of Infidels, Barbarians, Turkes, Jewes, which remaine in y darknes of their own ignorance, are damned and among Christians so many as hold not their profession trulye, or otherwise are euil liuers therein? Also befoze the coming of Christ, all the world went the broad way to damnation, for many thousand yares together, excepting a few Jewes, which were a peculiar people vnto God: & yet amongst them also it seemeth, the greater part were not saued.

7 If this be so, that God dammeth so many

ny thousand for one that he saueth, how is it true, y his mercie is aboue all his works, and doe surmount his iudgements? For if y number of the damnd, do so much exceed the number that are saued, it may seeme that y worke of iustice doth exceede the worke of mercy.

8 To this obiection it may thus bee answered : First, that mercy may bee saide to exceede his iustice, for y our whole saluation is of his mercy, and our damnatio of our selues, as from the first and principall cause thereof. Thy onely perdition is from thy self (O Israel) and thine assistance to doe good, is onely from me.

9 Secondly, in that hee desireth that all men might be saued. Whereby it appeareth, that hee offereth his mercy to all willingly and freely, and is constrained to execute his iustice by our obstinate behauiour onely.

Mat. 23. 37.

10 Thirdly, in that hee vseth many means to saue the damned in this life. First by calling them and assisting them somtimes with his grace to doe good, by mouing them inwardly with infinite good inspirations: secondly, by alluring them outwardly with exhortations, promises & examples of others :

thirdly, by aduersities: fourthly by prosperities: fifthly, by giuing space to repent: lastly, by threathnings. This must needes make the very damned confesse in hel, that his iudgements are nothinge comparable with the greatnesse of his mercies.

Isay 24.

11 But to returne to our purpose: Seeing they are so few that shal be saued if they bee compared with those which shal perish, Isaias saith ful truly, These shal lift vp their voice: they shall shout for the magnificence of the Lord. That is to say, when (the kingdom of Antichrist being finished) Christ shal come in the cloudes of Heauen with power & maiesty: when hee hath cast innumerable multitudes of the wicked into hel fire: when he hath iudged al blasphemers, all fornicators, all drunkards, and al vnclean persons to eternal torments: and whē he hath tumbled down headlong al proud persons: then thos few which are left shal lift vp their voices, and shal breake forth into the praises of the Lord.

12 Now let men which are louers of themselves, eate, drinke, play, laugh, liue in security, and giue themselves to delights and they shal see what wil come vpon them soone after. Verily if there bee but a few, that
be

be saued, these are not like to be in y^e number, are rather to bee reckoned amonge those which play vpon the Simphony and Harpe, liuing in prosperitie and pleasure all their dayes, and at laste descend into their graues.

12 Thus haue we the meaninge and purpose of our Saviour Christ in the former sentence, now we wil begin briefly to expound the same.

Striue (saith hee) to enter by the straighc gate: one moued the question, but the Lord maketh answer not to one onely, but to many Striue ye to enter in at the straighc gate. For although one had propounded y^e questi-
on, yet there were many which desired to heare the solution of the question.

15 But what is that straighc gate, by which we are commanded to enter? Surely no other thing then Christ himselfe. For in another place he saith plainly, I am the dore, Iohn 10,9 by me if any man enter, he shall be safe: And againe, I am the way, the truth and the life Iohn 14,6

16 After what manner then do men enter by Christ? Two things are required for this entrance by Christ into Heauen: The one is, on the behalfe of Christ, the other is on our behalfe. That which is requi-
Christ

Apoc. 3, 7

Christs part is, that he open the gate, for he hath the key of Dauid, and openeth, and no mā can shut: and he shutteth and no man openeth: & this is don long since. For Christ then opened to vs the gate of euerlasting life, when living here vpon erth he was obedient to his father, humbling himselfe to the death, the most shamefull death of the Crosse. For as the disobedience & pride of the first Adam did shut vp the gate of the kingdom of heauen: so the obedience of the second Adam and his humility, opened the same againe. Therefore that which is required on y^e part of Christ is already done. For the gate standeth wide open, & shall so stand vnto the end of the world.

17 But on our part this is required, y^e we strue and labour by Gods assistance to enter in at this gate, which (as is said) standeth open. And we enter, when we vse and receiue those meanes to obtaine saluation which Christ hath appointed: namely, faith and repentance. For this was the first sermon he preached, Repent and beleue the Gospell. These two do work hope, charity, humility, chastity, patience, &c. But bicause these things are hard to the carnall man & vnregenerate, therfore the gate of saluatiō

Faith cometh by hearing the word preached.
Gal. 3, 22

Twice in Crosse and Death
No Exchange

~~Twice in Crosse and Death~~

is called the straight gate.

18 But some man peradventure will say, if the law of the Lord be a strait way or gate, why doth the same lord in another place affirme, that his yoke is sweet, & his burden light? How doe these things agree, Striue you to enter by the straight gate: and my yoke is sweet, and my burthen light? mat. 11, 30

The knot may be vndone many waies. S. *Christosome* expounding the seventh Chapter of S. *Mathewes* Gospel, affirmeth that the law of the Lord in it selfe is grievous & hard: but yet also that it is light and sweet, if the rewards to come, and y^e torments to come be considered. For y^e sufferings of this life, are nothing in comparison of the glory that shal be shewed vpon vs. Rom. 8, 18

19 If the sicke man for the loue of his health, is very willing to drinke most bitter potions: If the husband-man in hope of y^e haruest to come, seteth light by y^e scorching heat of summer, and the pinching colde of winter: If the Marchant feareth not the danger of ship-wrack, nor the lying in wait of pirats when he aduventureth for gold: if the soldier for vaine glory and a shadow of honoz, thinketh the burden of his armour light, and is contented to vndergo hunger, thirst,

thirst, watchings, labours, wounds, perils, and death it selfe: how can it be but y^e those things which God commendeth, must be easie and light to a Christian mā, especially if he consider that great & sempiternal glory which God promiseth to his souldiers?

ph. 1, 18

20 The holy Apostle writing to the Ephesians doth not without cause say that he prayeth with so great carefulnesse, that the God of glory would vouchsafe to giue them the spirit of wisdom, and illumined eyes of the hart, that they might know what is the hope of his calling, and what is the riches of his glory, & of his inheritance in the Saints. For he knew that the greatnes of the heauēly reward was such that the onely consideration thereof was able to make all grieuous and bitter things sweet & light. These cogitations (saith S. Ciprian) what persecution, what torments can overcome? The mind which is settled vpon religious Meditations standeth firm & stable: and the same winde standeth immoueable against all the terrors of the diuel, and the threatnings of the world, being confirmed by a stedfast faith of the things to come.

yprian.
exhort.
artirij.

21 The punishments also and torments which are to come, are so continuall & grieuous

nous, that to escape them, all the labours y^e we suffer here in earth, are not to be accounted labours.

22 But yet let vs see another answer to the former question. The way of y^e Lord in the beginnig is very straight, but by little and little it is enlarged. In the beginning it seemeth hard and bitter: but by use it groweth easie, by little and little; and by custome it is made light and sweete.

23 Whereupon *Saint Bernard* saith, The commaundements of God, at the first seeme importable, afterwarde, not so heauie: Then not heauie at all: And in the ende they delight. To this agreeth the saying of *Saint Hierom.* Vertues are hard to him that firste taketh them in hād, easie to him that profiteth in them, and sweete to him that exerciseth them. And *Saint Augustine* saith, the paths of equitie, when a man first entreteth to them, are straight and narrowe, but when hee hath gone forward in them a time, they seeme spacious and broade. Also *Salomon in his Pro-
uerbes* saith: I haue taught thee in the waye of Wisedome, and leade thee in the pathes of righteousness: wherein when thou goest, thy gate shall not be straight, and when thou runnest thou shalt not fall. That is to say, before thou

Pro. 4, 18

thou entrest, thou shalt be discouragd, but when thou art entred, thou shalt feele litle difficultie or none at all.

24 *Homer* the Prince of Greeke Poets, a Heathen man, but yet wise, writeth, that when *Vlisses* should passe by those places, where *Circe* a famous woman in enchantments, (wherby she turnd me into beasts) dwelt, caried with him a certain herbe, by y^e force wherof, he fortified himself against her power: the rootes of the which are most foul & stinking, but the flowers most faire and white as milk. The purpose of *Homer* is, hereby to shew, that wise men (whō he describeth in the person of *Vlisses*) are wōt to gard and fortifie themselves wth vertue, which is stronger then any armo^r of p^{ro}ofe, lest being vanquished with diuers desires & lusses, they be transfo^rmed and made like vnto brute beasts: and that vertue is like to the said heerd which hath blacke rootes, and white flowers, for that the beginnings of vertue are hard and vnpleasāt, but the fruit thereof most sweete and good.

25 Moreover, experience and daiely vse, p^{ro}ueth this. For there are many to whom it shold say ~~De~~ thus. This must be your life hereafter: ye shal abstaine frō pastimes and
plea^s

pleasures: ye shal seldome walke abroad out of your houses: ye shall not hunt after feasts and banquets : ye shall not vse wanton dalliaunce with women : but yee shall followe your vocation at home, wherein ye shall be conuersant: & hereunto ye shal ioyne prayer, reading, & godly Meditation. To this they would answer, we can in no wise perfoyme this, without God should work a great miracle in vs: this is no humane life, but a life for angels.

26 But if these men would begin to enter the kingdome of heauen, as it were with strong hand, to resist their euill customes, to exercise themselves in good works, and willingly to vse those remedies which helpe to rote out sin and wickednes, as ofte prayer, and fasting, the receiuing of the blessed Sacrament of the body and blood of Christ, the diligent reading of the Scriptures & other good booke, the companie and fellowship of good men: who doubteth but y^e vpon these religious exercises, there will follow such good successe, that y^e way of the Lord shalbe opened vnto them more and more: and that in a short time they shall see themselves in that place with exceeding ioy of mind; wherunto afore they thought they should neuer come:

And

And thus they shal not only without laboꝝ and pain but also with delight and pleasure abstaine from sin and wickednesse, & liue a holy and blessed life.

27 For the Philosopher, though an Echnicke, saw this plainely and so taught, y it is a pleasure to a vertuous man to liue vertuously: and Salomon expresseth the same thing in others words: The righteous man reioyceth, to deale righteously.

18 Moreover this question may be answered another way, If we say with Theopilaet that Christ is a straight gate, & narrow way, so called not so much because he is so, but because hee seemeth so, to the louers of the worlde, to wealthie and riche men. For in very deede if men were humble, if they wold lay aside many vnprofitable burthens, and put off the garment of the flesh, they would peraduenture finde no straites in the way and gate of the Lord: Whereas now they think vpon nothing but how they may rise continually, howe they may waresat in body, swell in minde, howe they may extend & inlarge their possessions, how they may abound and flow in wealth: neither doe they cease at any time to lade themselves with the heavy burthens of the cares of this life.

life. And what maruell then if to such men, the gate of the heauenly kingdome seeme to bee straitte and narrowe ?

29 It seemed not a hard and straitte way to the Apostles of our Lorde: It seemed not so to them which succèded them in profession, who forsake all that they possessed, and would needes follow poore *Christ* in pouertie. For it cannot bee expressed in wordes how ample and large the way of the Lorde shall be made vnto all them, which can set their heart vpon Heauen, contemne earthly vanities, with great feruencie of minde to cleane whollie vnto God, and which can cut off the desires of vnprofitable things.

30 Last of all this may be added also for the explication of our question, that the lawe and commandementes of God are a straitte way and gate, if they be considered by themselves, and alone. But if the grace and helpe of God be ioyned vnto them, they ought not to be called a straitte gate, but a swæte path and a light burthen.

31 For this is the difference betwèene the law and the Gospell. The law commanded that wee should bee holie, but it gave no grace by which men are sanctified: It commanded vs to fight against the deuill, but it

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gaue not vnto vs necessary armes and weapons to fight : It commaunded vs of carnall to become spirituall, but it gaue not the holy Ghost by which we might be made spiritual: It commaunded vs to goe forward towardees Heauen, but it giueth not vnto vs Ladders and steppes by which wee may ascend into Heauen.

32 Therefore the Law was a yoke, but not a sweete yoke : It was a burthen, but not a light one. But the Gospell commanding the selfe-same things, giueth helpe and strength, that they may not onely bee done, but also that they may be easily done.

33 Therefore the Gospell is a yoke but sweete : It is a burthen, but light. It is also a strait and a broad way : it is a sharpe, and pleasant way. Let vs heare the words of the Prophet saying, *Because of the wordes of thy mouth, I haue kept hard wayes.* Beholde a yoke and a burthen, a strait and a narrow way. Let vs heare the same Prophet againe. *In the way of thy Commandements I haue had as great delight, as in in all manner of riches.* Again, *I haue runne the way of thy commandements, when thou hast set my heart at liberty.* Behold a helpe of grace.

34 For then the way is enlarged, and the course

course easily finished, whē the heart is made spacious & boyd with the fire of loue: What is the cause that all the saintes did so great and wonderfull woꝝkes, and wee so small, and the same not without the compulsion of law many times? Surely there is no other cause but this: they were feruent, & we are colde. Finally they which complaine of the straitnes of the Lordes wayes, sēme to mee not to haue knowne as yet what the Gospel signifyeth. For what doth the gospel signifie? what grace? what the Law of loue? what the holy Ghost? what Christ? what Iesus: and what a deuotē? but a deliuerance, but liber- tie, and charitie, but sweetnesse, and facilitie:

35 What this gate is whercof the Lord speaketh, why it is called strait, wee haue hitherto shewed: now these words are to bee considered, *Because many I say vnto you, shall seek to enter in, and cannot.*

36 There are three sorts of men, which shall seeke to enter in, and yet notwithstanding cannot: and there is also a fourth kinde, which doe not so much as seeke to enter in.

37 There are some therefore which seeke to enter into the kingdom of heauen but they doe not therefore enter because they doe not

seeke to passe and enter by the straitte gate, but by the broad way. And of this sort are the *Mahometans*, the *Iewes*, *Heretickes*, *Papists*, *Sectaries*, and all *Infidels*. The *Mahometans* seeke to enter and to be saued, but therefore they enter not, and cannot be saued; because they enter not by the strait gate *Christ*, but by the broad gate *Mahomet*. For when *Mahomet* sawe the straitnesse of *Christian Religion*, hee opened a certaine other gate, broad and wide, which leadeth the direct way vnto hell.

38 Behold and see what a wide gate *Mahomet* hath set open: he hath taught nothing to bee belæued which excēdeth mans vnderstanding; no *Trinitie*, no *Incarnation*, no death or resurrection of the *Sonne of God*. Also hee hath taught to hope for nothing, which the eye seeth not, and the eare heareth not, but floods of milke, honey and wine, fulnesse of vnerie, and fulfilling of lusts, multitude of seruants, continuall sportes and banquets: this he would haue to be the felicitie of the blessed.

39 The *Baptistes* also set open a very wide gate, when they teach men to merite heauen by woorkes; to purchase vnto themselves with money, pardon for their sins past, and

& to come; to redēme their soules out of Pur-
gatory fire, by purchasing infinite Masses
& Diriges with money to be sung after their
death; to haue absolution of their sinnes, by
confessiō to a Priest, with diuers other points
of like sort: which maketh the way very
broad and open for rich men, but strait and
narrow for the poore.

40 In like manner al Heretikes & Scis-
matickes, which cannot endure and abide
the straits of this gate, doe open euery one to
himselfe a proper gate: The Family of Loue
hath a peculiar gate: the Anabaptists & Li-
bertines, a wide gate: and the Brownists,
and Barrowists at this time a fantastickall
gate, all which seeke an equalitie of states
and persons, a common participation of o-
ther mens portions, a sacrilegious spoyle
of the Lordes treasure and sanctuary with
Athalia: whereby they open the broad way
of disorder and confusion, and a libertie to al
sinne and wickednesse: and yet by these gates
which stand so wide open, a great multitude
of men doe dayly enter.

41 All which the Lord calleth back with
these words, Strive yee to enter in at the strait
gate, for many, I say vnto you, haue sought
to enter (namely into life) and cannot: be-
cause

cause they enter not in by the strait gate, which onelie leadeth vnto life.

4.2 Let not the largenes of the gate mone you. What doth it profite to enter easly, and not by the straits, if ye enter into Hell? Nay rather, if ye be wise, suspect and stand in feare of the broadnes of the gate, and of the facility of faith. *Straight is the gate, and narrow is the way which leadeth vnto life.* And that is true Christiā faith, which for the deepnes and excellencie of her misteries requireth this, that vnderstanding be captined of will.

4.3 There are yet another sort, which desire to enter in by the strait gate, but they come too late, and therfore seeking to enter in cannot. Hee that crept not in quickly, and at the first into the water of the pools *Bethesda*, after the Angel had stirred the same, lost the benefite of healing: and great were the liberties and priuiledges which the *Israelites* had in that great yeere of *Iubile*, which was euery fifty yeere: and hee that chalenged not his freedome in this time, afterwards lost it. Euen so now is this time of health, wherein the Archangel Christ Iesus maketh the water of life effectual to our saluatiō: now also is that great *Iubile*, wherein we are to challeng the benefite of Christs death and passion, and the gate

Lewi. 25

Nu. 36

gate of *Heauen* is set open: but the said water of life must haue his vse in time, or els it helpeth not: and when the yere of *Iubile* is past, the gate of *Heauen* wil be fast shut vp. Euery mans life is his yere of *Iubile*, so that when his life is ended, the *Iubile* is past, and hee is barred from the gate of life.

44 And because manie while they lye here, are ouerwhelmed with the cares of this worlde, and passing on in their way, do promise vnto themselves a long life, and a large yere of *Iubile*: the Lord foreseeing their perill, both after this manner carefully admonish them, *Strive yee to enter in at the strait gate*: as if he should say, vse no delates in the way, but make haste, runne apace while the yere of *Iubile* lasteth, while ye haue time of repentance, and while the gate of saluation is open. For many shall seeke to enter in, but because they come too late, they shall not enter. They shall knocke in vaine at the gate, they shall crye in vaine, *Lord, Lord, open to vs*, and in vaine they shall wishe to haue one day of repentance. *Math. 25*

45 And for whome, I beseeche you, are these things so often spoken: Are they spoken for those that are dead, & stand without knocking and saying, *Lord open to vs*: No verily

berily, they are not spoken vnto them, for they haue no profite thereby. But they are spoken to vs, and for vs, and to him (I say) this is spoken: The gate of heauen is now opened vnto you, now is the time of your *In-
bible* come, now the kingdome of Heauen is offered vnto you, yee are now called vpon to enter by the strait gate, lose not this oportunitie, for the gate will be shut much sooner then you think of, euen before you be aware, then shall ye be most miserable and vnhappy for euer: yee shall desire but one houre to be giuen you of this most pretious time, wherof now ye make so little account, and it shall not be giuen vnto you.

46 There is a third sort of men, which seeke soone enough to enter in by the strait gate, but yet being overcome with the straits in the way, doe not at last enter in. To these the Lord speaketh, *Strive yee to enter in by the strait gate, because many, I say vnto you, shall seeke to enter: that is to say, they shall make a p[ro]ofe whether they can enter or not, but they shall make it dangerous: they shall assay whether they can enter by those straites, but because they seeke not with all their strength to enter, therefore in the ende they shall not enter.*

47 There

47 There are of this sort an innumera-
ble multitude of men, which when they heare
their sinnes and wickednesses by the word of
God condemned, doe so: a while purpose to
forsake them, & to enter in at the strait gate
of vertuous life, and to forsake their drun-
kenesse, fornication, contention, strifes, and
such like, from which the Apostle comman-
deth vs to abstaine: So that these seeke to en-
ter, and begin to enter, but sone after they re-
turne with the dogge to his vomite, and with
the sow to her mire againe.

48 And some, many times, renue their
desires: they oftentimes conceiue the spirit,
and yet neuer bring forth. But the Lord is
not fed with barren desires, it is not enough
to haue a will to enter, but we must also la-
bour and strue to enter. For I say vnto you,
many shall seeke to enter, many shall haue a
will to enter, many shall haue a desire to en-
ter, many shall pꝛoue to enter: but because
they will not strue, and labour with all their
strength, therefore they shall not enter. For
the kingdome of God suffereth violence, and
the violent draw it vnto them.

49 When there is a Comickall or Tra-
gicall play at the Theater or Curten, doe ye
not see many times, how men do thꝛong and
thꝛong

Thou with great labour to enter betimes, that they may heare and behold the same: for the which they thinke their paine, their time their labour and their cost well bestowed: But in the kingdome of heauen ther shall be such glorious sights, & so far excellling those worldly vanities, & prophane delights, that the beholders of them shall bee made happy with the beholding therof: And we must not tarry till our seruants goe before vs to prepare the way, but every man by himselfe, be he rich, be he poore, be he noble, or vnnoble, every one must seeke to prepare & make his owne way, and must strue, labour and endeavour all that wee can, if wee will bee at those delightfull and happy sights.

50 These things considered, which of vs will not sustaine the labour and travell to enter in at the strait gate: Who wil not willingly suffer himselfe to be pained and afflicted for a time: I doubt not, but that there are many which would enter but they cannot, & therefore they cannot, because they know not how to enter. For without skill we must not looke to enter by those strait and low gates. If the gate be lowly, & thou lookest to go in without stooping, with a right vp body, not once bowing downe thy heade, is it not like that

that thou shalt hurt thy forehead, and yet be
 stopt from entrance: Euen so the gate being
 strait, except thou know how to cōforme thy
 selfe to the fashion of the crosse, and to enter
 as it were stōping, or sīde waies, thou shalt
 desire to enter in vaine. Therfoze this is that
 which the Lord saith heere, *Strive to enter in*
at the strait gate, because many, I say unto
you, shall seeke to enter in and cannot: and all
 because they cānot fashion themselves to the
 crosse, and know not the manner of entring
 in by the straites. Therfoze thou must con-
 forme thy self to the maner of the crosse: that
 is to say, thou must determine with thy selfe
 to endure with a valiant mind all manner
 of afflictions and tribulations, and after this
 manner thou shalt easily enter.

51 Thus the Lord himselte entred. For
 thus it becomed Christ to suffer: that is to
 say, it was requisite for Christ to be crucified
 and so to enter into his glorie. Thus the A-
 postle Peter, Thus the Apostle Saint An-
 drew, and thus all the elect haue entered into
 the kingdome of heauen. For they al follow-
 ing the figure of the crosse, with many tribu-
 lations, and with great labour, haue entred
 into the straits of this gate.

52 But now to come to the last, and most
 unhapp

unhappy sort of men, which doe not only not
strive to come in, but also doe not so much as
thinke upon any entrance. And how many
think you are there to be found in this num-
ber: verily there are very few, which are not
to be reckned among this kind of men. What
man is hee, that forgetteth not the feare of
God and his own saluation: To how many
doe these words agree: *The harpe and Viols,*

Isaiah .5 *Timbrell, and Pipe, and Wine, are in their*
12. *feastes: but they regard not the work of the*

Lord. And againe, They take the Tabret and

Job. 21. *Harpe, and reioyce in the sound of the Organs:*
12. *They spend their daies in wealth, and suddainly*

they goe down to the graue. They say also vnto
God, depart from vs: for wee desire not the
knowledge of thy waies, &c. That is to say,
we will not walke in that strait way which
thou commandest vs to walke in. but we will
goe the broad way.

53 When the *Phrigians*, first became
christian, the gouernour of the citie desired to
be resolued by the Bishop (who was then a-
bout to baptise him) of this question: namely
whether those that shalbe saved, or those that
shalbe damned, shalbe the greater number.
The bishop answered, that the greater num-
ber should be lost. And I quoth the Gouer-
nour,

hour will do as the most doe: and so refused his Baptisme. Many men at this day peradventure will be ashamed, openly to say thus, as this Gouvernour did, and yet in deeds proclaim it.

54 Wherefore the greater part of men shalbe adiudged to everlasting paines. Few are chosen. Many goe the broad way: Fewe there be that enter the strait gate: the which is not onely proued vnto vs by wordes, but also by many types and figures of the scripture.

55 God in that old world, wherein *Noah* *Gen. 7.* liued, entred into iudgement with mankind, and destroyed the euill and the wicked with the flood, but saued the good and Godly. And howe many were saued in that great multitude? A few (saith *Sent Peter*) that is to say, eight soules, &c. *2. Pet. 2. 5.*

56 Furthermore in the dayes of *Abraham*, by another figure hee setteth before our eyes, the small number of them that shalbe saued: for when hee destroyed *Sodom* and *Gomorrhah* with fire and brimstone from heauen, hee among so many people saued onely thre. *Gen. 19.*

57 Moreover in the time of *Moses*, God brought the people of *Israel* out of *Egypt*, to plant *1. Cor. 10*

plant them in the land of promise, a land flowing with milke and hony: Al which things happened to them in a figure, and were done to admonish vs vpon whom the endes of the world are come. Howe many were there thinke you of this people, which came out of

Numb. 1. Egypt: Six hundred and thre thousand, five hundred and fiftie, beside women and children, and old men. How many of this exceeding multitude entered into the land of promise: No more but *Iesus* and *Calb.*

58 To conclude, what other thing was the transfiguration of the Lord in the mount, but a most manifest figure of blessednes: but howe many were admitted to this blessednes: only five: *Moses, Helias, Peter, James & John*: to giue vs to vnderstand, not only that they are few that shalbe saued (because there are but few Christians, if they bee compared with Ethnicks: *Jews, Saracins, Heretikes,* and such like, which without al doubt perish) but also because among Christians few shal be saued. Wherefore whosoever loneth God truly, and his owne soule, let him labour and strive to enter in at the strait gate, during the time of this pilgrimage, here in this life.

CHAP. VI.

Concerning repentance without delay.



Esus the sonne of Syrah, 1. Eccle. 5
giueth vs a very profitable
admonition, to turne
vnto **G O D** from sinne
and wickednesse, so spee-
dily as possibly we can, in
these wordes: Because thy

sinne is forgiven, be not without feare, to heape
sinne vpon sinne: And say not the mercie of
G O D is great: he will forgive my manifold
sinnes: for mercie and wrath come from him,
and his indignation commeth downe vpon sin-
ners. Make no tarrying to turne vnto the
Lord, and put not off from day to day: for so-
dainely shall the wrath of the Lord breake
forth, and in thy security thou shalt be destroy-
ed. Also Salomon to the same effect giueth
vs most excellent counsaill: laying; Remember
now thy creator in the dayes of thy youth, while
the euill dayes come not, nor the yeares ap-
proach, wherein thou shalt say, I haue no plea-
sure in them. Heere vnto agreeth the saying
of Saint Augustine;

Eccle. 12

Age pœnitentiam dum sanus es : sic si ages, dico tibi quod securus es : quia pœnitentiam egisti eo tempore, quo peccare potuisti, that is, Repent thee while thou art in health : so doing, I say vnto thee thou art without danger, because thou hast repented, at what time thou mightest haue sinned.

2 Although these diuine testimonies might satisfie a christian man, that their hope is vaine and full of perill, which defers their conuersion and repentance, albeit but for one houre : yet it shalbe shewed by other reasons, that it may the more plainely appeare, how needfull a thing it is, for man with all speede to repent him.

3 There are foure principall causes, why a man cannot without great labour and difficulty, forsake sinne and followe righteousness. The first cause is, a custome of sinning, the which, being now made as it were another nature, can very hardly bee overcome. For as *Mithridates* vsed to eate popson so long, that nature in the ende could very well brooke and digest it, and the people called *Gemerij*, are so well acquainted with darknesse wherein they liue continually, that they cannot well endure the light : Euen so men that liue continually in sinne and wickednesse,
are

are so in vse therewith , as all thinges contrary vnto their custome , greatly offend them . By the which custome , (as *Augustine* affirmeth) dishonest and filthy thinges , seeme vnto them , honest and pure. And , as Houses and Landes , and other thinges , by long continuance of time bring to him that holdeth them , a plea of prescription , and being so prescribed , cannot be recovered without a great priuiledge had from the Prince : Euen so sinnes and vices , when they haue a long time by custome prescribed vnto themselves the minde of the sinner , men strue in vaine , except God the most mighty king , by a singular priuiledge of his grace , doe turne a stony heart into a fleshie heart . For if sinne become as it were the wife of our youth , wee shall hardly leaue it. O howe easie (saith *Saint Augustine*) is the entrance into sinne , but the coming out very hard : Therefore *obsta principis* : kill sinne in the beginning : then shalt thou not sinne in concupiscence , much lesse in practising of sinne , and lastly in delighting in sinne.

4 The other cause is , the malice and watchfulnesse of the diuell , by which he holdeth fast his seruants and captiues. For hee
3 which

2.Ti.2.26

Luk. II. 21

which committeth sinne is the seruāt of sin,
 & is held in captiuitie with the snares of the
 diuell, (as the Apostle teacheth) euen at his
 will . The diuell is that strong armed man,
 which with great care & diligence standeth
 vpon his gard. And yet as Saint *Augustine*
 saith, *Non tam fortis est sua fortitudine, quam*
nostra negligētia, that is, he is not so strong by
 his owne strength, as by our negligence. And
 although his power be very great, yet he see-

Math. 4.

subtill suggestions . For the which cause he
 did not aske leaue of our saviour *Christ*, that
 he might cast him down from the pinnacle of
 the temple, but sought rather to perswade

Gen. 3.

Christ to cast himselfe downe headlong. The
 Serpent in like manner, sought not by force
 to cramme *Eue*, but allured her to take it her
 selfe, that she might as it were with her owne

Mat. 11.

25.

knife cut her owne throate . The diuell will
 not breake open the doore vpon vs, but he
 must find it open and empty, swept and gar-
 nished: and then he will enter . And that he
 may thus make our selues the instruments
 of our owne misery and woe, he ceaseth not
 to tempt vs, neither day nor night, that as
 Saint *Gregorie* saith, he may win vs at the
 least wise by his tediousnesse. When he hath
 thus

thus brought vs to his allure, then his care
 is, to hold vs still in his bondage, & for feare
 that we should make conscience of sinne, and
 so turne vnto the Lord by repentance, he put-
 teth a faire vizard ouer the ougly face of sinne,
 and so disguiseth her, that the proud person
 which excēdeth in apparell, saith that his or
 her pride, is cleanlinesse and decencie: The
 whozemonger and fornicator, taketh his fil-
 thy life to be but the course of youth: The
 drunkard and riotous person, perswadeth
 himselfe, that his excessse is but good fellow-
 ship: The couetous person, belēueth that
 his couetousnesse is good husbundry: The
 idle person which spendeth his whole time in
 dice, caroes, and such like, neglecting his vo-
 cation, flattereth himselfe that his time thus
 wickedly spent, is honest recreation. Where-
 as if the diuell had not blinded them, so as
 they might see sin in her colours, she would
 seeme such a deformed monster as they would
 loathe her for ever. For her eyes are full of
 Adultrie: her eares are very large & great,
 open to heare all vaine delights: her tongue
 swollen with lying and deceit: her throte is
 an open sepulchre: her lippes are bouldred
 vp with the popson of Aspes: her hands are
 large to receiue bribes: her belly hath a tim-

panie of sursetting and gluttonie: her back is laden with tolenesse: and yet her feete are swift to shed blood: with her heart she thinketh vpon nothing, but how to betray the innocent, and oppresse the widow and the fatherlesse: Yea, from the very top of the head vnto the sole of the foote, she is full of botches and sores & hath no whole part. What man will be coupled with this monster, who hath no other dowrie and portion of her father the diuell but hell fire: Lette him then that hath bene enchanted with her adulterous eyes, dinorce himself betimes from her company without delay: for delay is perillous. Her handmaide Security wil peraduenture flatter vs & say, It is yet too soone to depart, and so to crane further companie: much like vnto *Swetonius Tranquillus* crowe, which in the Emperour *Domitians* dayes, stode vpon the Capitall, and saide thus, *All shall bee well*. It is the diuels voyce, which saith, *Cras, Cras*, to morrowe, hereafter: but God saith, *Hodie*, To day if yee will heare his voyce, harden not your heartes. If we harken to the diuels voyce, he will serue vs as he serued *Adam & Eue*, and will lay open our nakednesse and shame.

5 A third cause of our delated repentance,
is

Is the absence of the holy Ghost from vs. For
 as the spirite of the Lorde dwelling in our
 heartes, maketh the way of vertue easie and
 swete, insomuch that the Prophet David *Psal. 119.*
 saith, *I haue as great delight in the way of*
thy commandements, as in all manner of ri-
ches: and againe, I haue runne the way of
thy commandementes, when thou hast set my
heart at libertie: Euen so contrariwise the
 absence of the holy Ghost, maketh the same
 way hard and vnpleasant. And as the light
 of the Sun cheereth bp mens spirits to goe
 to their labour: euen so the sonne of righte-
 ousnesse shining in our heartes, with the
 bright beames of his grace, maketh vs to
 haue a delight in the way of his commande-
 ments. The first outward meane of *Pauls*
 conuersion, was the great light which hee
 saw from heauen: then he was cast down to
 the ground, & humbled: he heareth a voice, &
 acknowledgeth it to be Gods voice: And *Act. 9.*
 then ariseth vp and saith, *Quid faciam Do-* *Act. 26.*
mine? What shal I doe? It is the celestial illus- *and. 22.*
 mination that worketh our conuersion vnto
 God, and which frameth our hearts to his
 obedience. And therefore the Lorde saith by
 the mouth of the Prophet *Ose* thus to un- *Ose. 9. 12.*
 full men, *Woe vnto them when I shall depart*

away from them. And by the Prophet Ieremie: Vnderstand and know what a grieuous thing it is, that the Lord thy God hath forsaken thee.

6 The last cause, is a certaine sicknesse, and languishing of all the faculties of our soule. For the apple is not so eaten of worms, nor the garment with moathes, as the powers of the soule are corrupted with sinns and wickednesses, as the vnderstanding is darkened, the iudgement dulled, & the will deprauiued. Whereof it cometh, that now to liue a holy and godly life, is a very hard and painful matter. Who seeth it not then, in what perill, and error they are in, who putting off their repentance and conuersion from day to day, doe thinke that the same which is now hard vnto them, they shall finde afterwards more easie, when all the causes of difficulty and hardnesse are increased: when they haue increased the causes of their labour and difficultie, by adding sinnes vnto sinnes: & when an euil custome hath taken more deep roote: Shall not the Diuell then more fortifie his castle, which is thy soule? Shall not GOD which is thy light, depart forther off from thee? Shall not the powers of thy soule then, hauing receiued many woundes, bee made more

more weake and insufficient to goodnes: beside this, thou must greatly hazard the losse of heauenly treasures, by thy long delay. God hath thought vpon and loued vs from euerlasting, and hath prepared for vs an eternal reward: with what face then canst thou holde from God a little momentarie seruice, which owest vnto God all that thou art able to doe for euer?

7 God hath giuen vnto thee, the life of his onely begotten sonne, the which is of greater price then the life of all men, and of the Angels: and by what right and prerogative darrest thou denie vnto him the flower of thy youth, and to spend the same in other things then in the seruice of God, and to offer vnto him the dregs and rottennes of old age onely? Consider what the Prophet *Malachie Mala.I.* saith, *If yee offer the blinde for sacrifice, is it not euill? and if yee offer the lame and sicke, is it not euill? Offer it now vnto thy Prince, will he bee content with thee, or accept thy person, saith the Lord of hostes? But cursed be the deceiuer, which hath in his flocke a male, and voweth and sacrificeth vnto the Lord a corrupt thing. All that we haue, and our selues wholy, are not sufficient to serue the Lord, Therefore let our youth be dedica-*

ted to his seruice as well as our age. Let vs
 serue him not onely in sicknesse, but also in
 health; Let vs turne vnto him not onely
 when we are in affliction, & vnder the crosse,
 but also in prosperitie. For forced holinesse is
 of no great account. Pharaos repentance, Fe-
 stus trembling, and Iudas sorrowe, auailed
 them nothing. Saint Augustine in his second
 booke of true and false Repentance, speaking
 of that Repentance which affliction work-
 geth frō men, saith, *Vis dicam liberaliter, &c.*
 Wilt thou haue me speake my mind freely?
 I do neither say, nor will say, that he shall be
 damned. But saith he, will ye put the matter
 out of doubt? Repent then whilest thou art
 in health: otherwise whether a man doe safe-
 ly depart out of this life, I my selfe am not
 sure. And the same Authoꝝ in another place,
 saith thus: *Wilt thou repent thee, when thou
 canst sinne no longer? Thy sinnes then haue
 forsaken thee, and not thou thy sinnes.*

8 Sinne is common to all times & ages
 of mans life; yea, to fraile youth moze then
 to olde age, which caused King Dauid to say,
Remember not O Lrd. the sinnes of my youth.
 There is then at no time want of matter
 in vs for repentance: and yet our sinnes are
 much moze then our sacrifices. Sinne is
 common

common to all: but timely & speedy repentance to few.

9 But let the exhortation of our Saviour moue vs, which he so oftentimes repeateth, *Watche, watche, because yee knowe not the day nor the howre.* For I demaund of thee who-soeuer thou be, which assurest thy selfe that after a fewe yeeres be past, thou wilt repent thee: who made thee an vndoubted promise (I will not say of yeeres and monthes) but of the morow, which is but one day: nay who can assure thee of one howre? And what greater folly and rashnesse can there be deuised, then for a worme of the earth, to determine any thing certaine, concerning the times and seasons which the Father hath set in his owne power? Art thou ignorant how many this vaine confidence hath deceived, euen to this day? *Math. 24*
Mar. 13

10 But thou wilt say, the Lord is full of compassion & mercy, who hath made large promises to those that trust in him; who sent his Sonne into the world for me, and therefore he will not suffer me to perish. O man thou greatly deceivest thy selfe. Truth it is, the promises of God are great; and greater then thou canst well consider. And yet they appertaine not to thee, if thou canst make no bet.

Gen. 27.
Hester. 2.

better vse of them. Thinke vpon that Pro-
uerbe of Salomon, *Mel inuenisti?* Hast thou
found honny? eate not too much. Hast thou
the sweete and most comfortable promises of
God in the Gospel: vse them to thy comfort,
yet presume not therby to liue securely in sin.
For Iacob must change his garments before
he can obtaine a blessing. And Hester must
decke her selfe when she commeth into the
presence of the king. That is to say, we must
pat off the garment of Sinne by speedy repen-
tance, & we must be cloathed with vertue and
godlines, as pilgrims, with Scrip and Staffe
for celestiall gloyp.

CHAP. VII.

Of the Remission of our sinnes by Christ,
and of our loue to our brethren.



Among manifolde things
which doe set forth the
wonderfull power and
exceeding mercy of God,
there is nothing that
doth so much expresse the
same, as doth the great
mysterie of the Incarnation and Passion of
Iesus Christ, whereby we haue free pardon
and

and remission of all our finnes, and that benediction wherof the Prophet speaketh: saying; *Blessed are they whose finnes are couered, and whose iniquities are forgiven.* *Psal. 32.*

2 **W**onderfull was the wisdom of God in the redemption of mankinde, from the thraldome of sinne death, & hell, in that he hath made *Mercy & Truth, Righteousnes and Peace*, to be coniointed in one.

3 **T**he first *Adam* sinned to damnation, from the which, neither hee, nor his posterity could deliuer themselves. God neuertheless will not haue *Adam* and his posteritie utterly to perish, & therefore in vnspeakable mercy, he deuise the meane, that his Justice and righteousness might be satisfied, & yet man saued. No Saint, nor Patriarch, nor any other were hee neuer so holy, which came out of the loines of *Adam*, were able to make satisfaction to God, for that first transgression. No Angel nor Archangel in heauen was fit to take this great taske in hand. Because man had sinned, Justice required that man likewise should make satisfaction.

4 **B**ehold here then the infinite loue and mercie of God, who for mans redemption sent his sonne from heauen, so far to bee abased, as to take vpon him our flesh, conceived

Phil. 2.

Luke 2.

Luke. 2.

retued in the wombe of the holy virgin Mary by the holy Ghost, that so of God & man, he might be *Emanuel*, that is, one Christ, in whom *Mercie* and *Truth* are met together, *Righteousnes* & *Peace* haue kissed each other.

Isai. 9.

5 Of this great worke of wonder, wherein God hath thus conioyned his mercies & his Justice, the Prophet long befoze prophesied thus: Vnto vs a Childe is borne, and vnto vs a sonne is giuen, and the gouernment is vpon his shoulder: and he shall call his name *Wonderfull*, *Counsellor*, the mighty God, the euermlasting Father, the Prince of peace.

6 This childe our *Emanuel*. and *Iesus* the Lords Christ, appoyned himselfe wonderfull in person, & in al his works. Three things (saith *S. Bernard*) are singularly wonderfull, & wonderfully singular: that the Godheade, and the Manhood should be united in one person: that one should be both a virgin and a Mother: that faith should dwell in the heart of man, things in nature and reason so contrary.

Iohn. 3.

7 This wonderfull Christ, is not to be comprehended with corporal eyes alone, and with a carnal heart. but also with the eyes of a liuely faith. whereby we haue remission of sinnes. For God so loued the world, that he gaue his only begotten sonne, that all that beleue in him

him should not perish, but haue euerlasting life.

8 He then that will be saued must come to him. Whosoener will come to the father, must come by him, who not only is the way to life, but is both the way & life. For as there was no cozne to be had in Egypt, but only by the handes of Ioseph, who after long affliction was so high'y exalted: so there is no grace, no life, no remission, no holy Ghost now to be looked for, but at the hands of our Crucified Ioseph. Hee is the Brasen Serpent, which onely healeth the infernal serpents woundes, He is that holy Temple, where only God is to be worshipped, and no where els: without him there is no hearing G O D, no helping God, no God for vs at all.

9 Only the Faith which is effectuell and ananleable to Iustifie vs befoze God, is that, whose obiect is the body & passion of Christ Iesus crucified, & whose fruits are the workes of charity. Therefore (saith the Apostle) by faith cometh the inheritāce, as after grace, because the promise might be firme & sure to all the seede.

10 The meanes to haue this faith, is the word of God preached, that hearing it, we may beleene it to be the worde of life. For so it is also manifest in the Acts of the Apostle. 44. where it is said, While Peter yet spake, the

Rom. 4.
Act. 16.

Act. 10.

Act. 4. 4.

Holy

Rom. 10. Holy Ghost fell downe vpon them which heard him. And *Pau!* to the Romanes saith, Faith cometh by hearing. So as the Church preaching continually the worde of **G D D** by her ministers, and offering reconciliation by Christ, giueth remission of sinnes: in that by the outward ministry it pronounceth the same out of the word of the Scripture, by the which, through attentive eares (as through a Conduit) both the grace & spirit of Christ do flowe in, euen into our heart.

11. As the word soundeth and is heard in the voice: so in a visible & euident signe, the sacraments do speak, vnto the which we giuing credit, obtaine in very deed, that which they promise and signifie. So that how often soeuer we heare the word, & receiue the sacraments in faith, remission of sinnes is assured vnto vs: whereby no small faith is inwardly wrought in vs.

12 Thus when we see, that remission of sins, is openly published by proclamation, ratified by promise: confirmed by toil & testament: stablished in blood: and sealed with Sacraments. And thus much concerning the first meane to get remission of sinnes.

13 The second meane, is Charity in vs, in pardoning and forgiving the offenders

trespas of our brethren against vs, by which we haue a promise from the Lord of greater fauour from him to vs; namely pardon of our trespasses and sinnes. *Forgiue* (saith our Saviour Christ) *and yee shall be forgiven.* *Luke. 6.*

Wherby it appeareth, that we cannot haue remission of our sinnes at the hands of God, except we shall first forgiue. For God is so well pleased with this charitable duty of forgiving iniuries, and embracing mutual loue, that he reiecteth & despiseth the prayers, the gifts, the sacrifices, the repentance, and all other workes of those, which are not reconciled. *Goe first* (saith he) *and be reconciled to thy brother, and then come and offer thy gift.* *Math. 5*

14. The Lawe of nature also requireth this, to shew our selues such towards others, as we desire others to be towards vs. How impudent then must he needs be, which craveth at the hands of God forgiveness of his offence; when as he himselfe carrieth a hateful & reuenging mind towards his neighbor. Iustice also requireth this, that he which will haue God to be his helper, should in like manner bee ready to helpe his neighbor: and that he which will haue an acquittance from god of his debts, must at the same time giue

Mat. 18.

to his neighbour an acquittance of his debts. For discharging our brother of one hundred pence, we are sure to bee discharged of one thousand talents which euery man doth owe. This might sufficiently perswade vs to be ready and willing to forgive, because we offend God daily, yet he forgiveth and spareth vs. *Salomon* saith, it is an honour vnto God to be mercifull, so it is mans honour also.

15 *Pythagoras* beeing asked, howe men might best seeme to be Gods, answered; by beeing mercifull. And therfore it is said, *Homo homini Deus*, that is, One man is a God to an other. Whereby is intended, that as God is the author & giuer of all good things vnto men, so in like manner should man be to man a louer, a benefactor, and a continual friend. But the contrary is rather verified in many of vs, *Homo homini Daemon*; that is One mā is a diuill to another. For some vpon a very light displeasure, are straight way *To ri infermento*, past vp with the leauen of malice and reuenge. If his neighbor do damne him but the value of two pence, he will provide a conserue of *Westminster* hal worne wood for him out of hand. And then if he do not, if he say not, or looke not according to his fantasie, he is by & by a debtor or offender.

16 But they which haue the greatest iniuries done vnto them, ought to be alwayes prepared and ready to forgive, according as we are taught in the Scriptures: *Haue thou patience with him that humbleth himselfe, & keepe not mercie from him. Our Saviour Christ commaundeth vs to forgive our brother that offendeth seventy times seauen times: and which is more, to loue our very enemies. Also the Apostle Paul doth not onely exhort vs to loue our enemies, but also if they be hungry to feed them, & if they thirst to giue them drinke. Rom. 12.* Eccle. 29

17 Yet such is the corruption of our nature, that there is nothing that we can more hardly digest, then the forgiving of iniuries. For the which cause, let vs vnderstand and know, that by how much this forgiveness which God requireth is hard vnto vs, by so much it is a greater argument vnto men, that they are the sonnes of God, which doe easily forgive and forget iniuries, and with their heart loue their enemies: For herein they do shew forth a certaine likenes vnto God their Father: who loued vs, as the Apostle saith, when we were his enemies, and reconciled vs vnto himselfe, being redeemed by the death of his only Son, from eternall

damnation, (Pray saith our Saviour Christ) for them that persecute you, and say all manner of euill sayings against you, that ye may bee the children of your Father in heauen, who suffereth his sunne to shine vpon the iust and vpon the vniust.

Mat. 5

18 The example also of our Saviour Christ maketh this matter yet moze manifest, the which we ought alwaies to haue before our eyes. For he hauing not so much as any suspicion of sin, yet being buffeted, spit vpon, whipped, blasphemed, crowned with thornes, & nailed to the Crosse, prayed thus for his enemies: *Father forgive them, for they wote not what they doe.*

Luk. 23

19 There are many other most waighthe reasons, which the Fathers haue vled, to suppress their frowardnesse, which are most obstinate and wilfully bent to reuenge. One is, to giue him to vnderstande that hath the iniury done vnto him, that the same is not the principall cause of the iniury, which he desireth to reuenge. For al those things whatsoeuer, which we suffer in this life, do come from the Lord, who is the author and fountaine of all righteousness & mercie. For God doth correct & chastise vs as his sons, wherein he bleth his creatures

as his ministers, which can hurt vs in nothing, but in those things which befall outwardly. But every man may most wickedly hurt himselfe, & defile his owne mind, with hatred & enuy. These things, that most rare man *Iob* vnderstood, who being vexed of the *Sebeans*, *Caldeans*, and the diuell himselfe, blessed these words, *The Lord gave, and the Lord* *Iob. 1. 21.*
hath taken. Thus *Ioseph* forgave the injuries which his brethren did vnto him. Thus *Gen. 45.*
Dania bare patiently þe injuries which *Shemei* did vnto him. It is great magnanimittie in a man, when he hath receiued a wound, not to feele or regard the harme. *2. Sam. 19*

20 A second reason is, that they which do not forgive, shal not be forgiven of the Lord. For, he that hateth his brother (as *S. Iohn* *1. Iohn. 3*
saith) abideth in death. And *Sirach* saith, Hee *Eccle. 28*
 that seeketh vengeance, shall find vengeance of the Lord.

21 The third reason comprehendeth those incommodities, into þ which we then fall, when we will not forgive the injuries that are done vnto vs. For it is most certain that hatred is not only a grievous sin in it self, but also by continuance it striketh more fast into our mindes, & is made greater. In so much that the, mā which fostereth hatred

in minde, and desireth reuenge, with hope to preuaile against his enemy at the last, is so continually troubled day and night, that he neuer can put that wicked cogitation out of his mind: whereby oft times it cometh to passe, that the malicious man, will sooner go downe into hell, then be brought to forgieue, and with his whole heart to remit the iniurie. Wherefore hatred is rightly compared to a wound, wherein the head of the dart or arrow remaineth fast still.

22. There are many other inconueniencies and sinnes, which are fast linked to this sinne of hatred: Wherefore Saint Iohn saith, *He which hateth his brother is in darknesse, and walketh in darknesse, & knoweth not whither he goeth, because the darknesse hath blinded his eyes.* Wherefore of necessity he cannot but stumble and fall. For how is it possible, that a man should allowe or like eyther of his words or deeds, whom he hateth. Hereof therefore come rash iudgements, wrath, enuie, slanderings, reprochfull raylings, and many such like, every one of the which bring men in danger of hel. fire whereof he is guilty (as appeareth by the testimony of Christ) which saith but so much, as

Math. 5 Thou foole. What then doth continually hatred

fred, and back-biting raylers, and claunders deserve :

23 Let vs therefore followe the counsell and admonition of Iesus Christ, as wee tender the remission of our sinnes, *Forgive*, and ye shall be forgiven. For as Tertullian saith most comfortably, *Si apud Deum deposueris iniuriam, ipse ultor est : Si damnum, restitutor est : Si dolorē, medicus est : Si mortē, resuscitator est.* That is to say, If thou lay downe the iniurie that is done vnto thee before Gods tribunall seate, he is thy reuenger : If thy losse, he is thy restorer : If thy grieffe, hee is thy Phyfitian : If thy death, he is thy resurrection, and thy life.

Now therefore as Gods elect, put on the bowels of mercie, kindnesse, humblenesse of minde, meekenes, long suffering, forbearing one another, and forgiving one another, if any haue a quarrell to another : as Christ forgane, euen so do ye : So shalt thou peaceably pproceede in thy pilgrimage. *Coloss. 3.*

CHAP. VIII.
Concerning Blessednes and
Felicity.



It is written in the ninety one Psalm, *There shall no euill happen vnto thee, neither shall any plague come nigh thy dwelling.* These wordes of the Prophet David, may

beare a two-fold interpretation. First, that they which are here in this life vnder the protection of the Almighty, are free from all euill. Secondly, they containe a propheticall promise concerning the life to come. And when wee bee in that heauen.

Psal. 84. by Tabernacle, of the which it is said in another place, *O Lord of Hostes, howe amiable are thy Tabernacles? My soule longeth, yea and fainteth for the Courts of the Lord.* And

the Lord in the Gospell saith, *I say vnto you, make you friends of the unrigeteous Mammon, that when yee want, they may receiue you into their euerlasting habitations.* And the Authour of the Epistle to the Hebrewes

Heb. 9. saith, *Christ being a High Priest of good things*

things to come, by a greater and a more Perfect Tabernacle, not made with handes, that is, not of this building, neither by the blood of Goates and Calues: but by his owne blood entered he in once into the Holy place, and obtained eternall redemption for vs. *Apoc. 21*
Also Saint Iohn in his Apocalips, Beholde, the Tabernacle of God is with men, & hee will dwell with them, and they shall bee his people, and God himselfe shall bee their God with them. And God shall wipe away all teares from their eyes, and there shall bee no more death, neither sorrowe, neither crying, neither shall there bee any more paine: for the first things are passed. **When, I say, wee bee in this heauenly Tabernacle,** then shal no euil happen vnto vs, neither shal any plague come nigh our dwelling. **O most blessed tabernacle! O most safe refuge! O region most resplendant and glozious!** All thy inhabitants weare crownes of glozy sit in thrones of Maiestie, liue in life eternall, and possesse a paradise of infinite pleasures: which as **S. Bernard** saith, are so many that they cannot bee numbred: of such eternitie that they are without all ende: so precious, as they cannot be estimated: & so great, as they cannot bee measured. For the which cause, the Apostle

saith, neither the eye hath seene, nor eare
 1. Cor. 2. heard: nor the heart of man conceiued, what
 Apoc. 2. things God hath prepared for those that loue
 him. And Christ saith, No man knoweth it,
 but he that enioyeth it.

2 Yet notwithstanding, as it is reported
 of a skillfull Geometrician, that finding the
 length of *Hercules* scote vpon the hill *Olympus*,
 made a portraiture of his whole bodie
 by that one part: Euen so by those demon-
 strations which in Gods word are found, we
 may make a coniecture of this Tabernacle,
 & the felicitie in the same, although we can-
 not expresse the full perfection thereof.

3 We haue therefore a most comfortable
 description of this Tabernacle, in the 21. &
 22. chapters of *S. Johns* reuelation, compa-
 ring it vnto a citie which is made of pure
 gold, with a great and high wall of the preti-
 ous stone called *Iaspis*. The wall wherof had
 also twelue foundations, made of twelue di-
 stinct precious stones, which he ther nameth:
 also 12. gates made of 12. rich stones called
Margarites, and every gate was an entire
Margarite. The streets of the citie were pa-
 ued with gold, enterlaid also with pearles, &
 precious stones. The light of the Cittie was
 the clearenesse and shining of *Christ* himself,
 sitting

sitting in the midst thereof: from whose seat proceeded a river of water as cleare as Chrysall to refresh the Citty: and on both sides of the bankes, there grew the tree of life giuing out perpetual and continual fruit: there was no night in that Citty, nor any defiled thing entred there: but they (saith he) which are within shall raigne for euer and euer.

4 By this description, wherein Saint *John* vseth such words as hee could, and not as hee would, hee giueth vs to vnderstand, that the greatnes of the felicity prepared for vs in heauen, is such that as I noted befoze, we may very well thinke with *S. Paul* that no tongue of man is able to declare it, nor heart imagine it.

5 This citie or tabernacle shall in am-
plenes, & in beauty, bee far beyond the reach
of mans reaso to comprehend. Yet the great-
nes and amplenes, may partly be conceived
by the view of the starres. For if the least of
them be of such greatnes, as all the Princes
of the world haue not within their power so
much compasse and space, and yet an innu-
merable multitude of stars haue place in the
firmament, where there remaineth stil roome
and space for many more: how great then is
the amplenes and capacity of heauen it selfe?

The

The which giueth first cause to the Prophet
Bar. 3. 24 **Baruch to cry out & say; O Israell, how great**
is the house of God, and how large is the place
of his possession?

5 And now what shall we say of beautie, delicacie, & glory of paradise? This our earthly worlde, which is as it were in comparison of that other, but a stable of beasts, a place of exile, and a vale of misery & teares: if this be so decked & garnished by the great and most skillfull worke-maister, that it seemeth not to be a stable of beasts, but a garden of delight & pleasures: the firmament adorned with so many stars like golden knops, the earth paved with sweet smelling hearbs, and glorious flowers: decked with flourishing trees and greene woods: watered with seas, and rivers: replenished with great multitude of cities and townes: garnished with all manner of fruits and spices: & furnished with all living creatures, as beasts, fowles, and fishes, serving for mans necessary use & pleasure: If I say, this frame of the worlde be made so glorious for man which is but a servant, and also for so small a time, in respect of the eternity to come: what then shall we imagine that the habitation prepared for the eternity, & the Kings pallace it selfe shall be?

be? Surely, no lesse, then the power and wisdom of the maker (who is omnipotent, and wisdom it selfe) could make and finish.

6 But the chiefe praise of a citie consisteth in this, to haue many Citizens which are noble, peaceable, and quiet: the which are to be found in most excellent manner in the celesttiall Hierusalem. For if wee consider the holy Angels, doth not *Iob* say, *Can his Souldiers bee numbred?* And the Prophet *Daniel* saith, *A hundred thousand ministered vnto him: and tenne thousand thousands stood before him.* And if wee consider the number of holy men that shall bee there, then hearken to the words of Saint Iohn in the Revelation, *I beheld, and loe a great multitude, which no man coulde number, of all nations and kindreds, and people, and tongues, stood before the throane, and before the Lambe, cloathed with white long Robes, and Palmes in their hands. And this multitude shall not be confused, but passing well ordered.*

Iob. 25. 3.

Dā. 7. 10.

Apoc. 7. 9

7 As touching the Nobilitie of these heauenly Citizens, what shall we say, when as they shall be triumphant kings, princes, the sonnes of God, and after a sorte Gods themselves, and inhabitants of the kingdom
of

of heauen: For out of all people, kindreds, tongues, and nations: out of all kingdoms and prouinces of the whole world, and out of all men which are, haue bene, and shall be, the chiefe Nobility, and very flower shall be chosen out.

8 As for tranquillitie, peace, and agreement of mindes, how great that shall bee in that place, the very name of that Citie declareth. For it is not without cause called *Hierusalem*, that is, a vision of peace. So that there shall bee no place for pride, which is wont to make the superiours to condemne their inferiours: neither for enuie, which setteth also the inferiours against their superiours: but charitie and loue shall rule and raigne euery where, which maketh a particular good, common to all, and the good of all, common to euery one. Where there shall be one body, & one soule, and one God, which is all in all.

9 Whereof, I pray you commeth it, that one Citizen loueth his fellowe Citizen more then a Forrainger: and the brother, his brother, more than a stranger: and the head the soate of the same body, more than the eye of another: Forasmuch because they be Citizens together of one cittie: brethren of one house,

house, and members of one body, which haue meate, drinke, and cloth, together: how great a coniunction then shall there be: how great loue among all the blessed, to whom one and the same God, shall bee a countrey, a pallace, a life, meate, drinke, cloth, and all in all: If the friendship of two discreete honest men bee so sweete, that one said, they seeme to take away the sun from the world. Which take away friendship: how sweet & pleasant a thing shall it bee to liue and converse, with so many wise and excellent men, with the Apostles, Martirs, and all the Saints: And what a spectacle will it bee to behold such a multitude shining in such perfect brightnesse, at one sight: One Angell is much more glorious to behold, then all that we can now see with our bodily eyes: what a thing then will it bee to beholde the whole hoste of Angels, and to vnderstand all their offices, functions, glozy, and blessednesse?

Io But that wee may yet haue a more particular consideration of this matter, yee shall vnderstand, that the glorie which wee shall haue in this heauenly *Hierusalem*, is of two partes: the one belonging to the soule, the other belonging to the body: that which
 belongeth

belongeth to the body, consisteth in y^e change and glorification of our flesh after the general resurrection: that is to say, whereby this corrupted body of ours shal put on incorruption, and of mortall, become immortall. All this flesh, I say of ours, which now so burdeneth and grieveth the soule, which is now subiect to so many changes, vexed with so many sicknesses, infected with so many corruptions: oppressed with so many crosses & vexations, shall be freed from all these, and made perfect to endure for ever with y^e soule, without any alteration. For it shall be delivered from al the infirmities diseases, pains, troubles, and incombzances of this life, and in stead thereof, it shall haue a most perfect & glorious estate, which shall neuer fade and decay any more. *And then (saith Christ) they shall shine as the Sunne in the kingdome of*

Mat. 13. their Father. And if one Sunne can lighten and fill the whole world with his brightnes: if the maiesty & glory of his beames be such and so great, that some Ethnickes, doe worship him for God: and if he haue bene called of the auncients, the Father of gladnesse, the eye of the world, and the fountaine of light: What shall so many glorified bodiees of the blessed be: surely they shal be so many suns,

so

so many lampes & so many shining lights
to lighten the heauenly Hierusalem.

11 Powe to say somewhat concerning
thesoule as the pzincipal part of man : We
must vnderstand that although there be ma-
ny things which make vs happy, yet they al
are no wher else to be found but in God. For
then at the last we shal be happy and blessed,
when we shal be like vnto God, which by na-
ture is blessed. And wee shal bee like vnto
God when we shal see him as hee is. As the
Euangelist Saint Iohn testifieth, saying ;
Dearely beloued, wee are now the sonnes of
God, and it hath not yet appeared what wee
shall be : and we knowe that when we shall ap-
peare, wee shall bee like him : for wee shall see
him as he is. Saint Paul also putteth our fe-
licitie in seeing God face to face. And therfore
Saint Austine saith, *This onely sight of God is*
our happinesse. Iohn. 3.

I. Cor. 13

12 For as God is here of blessed, because
he seeth and beholdeth himselfe being the
first and the chiefe truth : enen so we also
shal be blessed and like vnto God, according
to our measure : namely, when we shal be-
holde and see him as hee is, the first and most
pzinipall truth.

13 Furthermoze, if the Moone and Stars
doe

doe receiue their light, and are made like vnto the Sunne, when they are opposite vnto him, and doe after a sort behold him: how much more shall the pure minds of the blessed receiue the diuine light, and be made like vnto God, when as they shall no more in a glasse or darke speech, but face to face, behold the vncreated sunne and light of righteousness:

14. **W**hat a ioye shall it bee, when at one blew we behold the most high and hidden mystery of the inseperable Trinity, and of the loue of God therein towards vs: and when we shall see all things whatsoeuer in God. For what shal not he see who seeth him that seeth all things? Then shal mans minde haue perpetuall rest and peace, neither shall it desire any further vnderstanding, when he hath all before his eyes that may be vnderstood. Then shall mans will bee quiet, when he enioyeth that felicitie, wherein all other good things, as in the fountaine & Ocean of all happinesse, are contained. Then shal faith haue her perfect worke: hope shall enioy that which she long desired, but charity shal abide for ever. Then shall be sung continual praises vnto the Lambe: and the song although it be alwaies sung, yet it shall be ener new.

15 Therefore our true and onely blessednes consisteth in the sight of God: as our Lord Christ hath testified. *Blessed are the pure in heart for they shall see God. This is life everlasting, that men knowe thee the true God, and Iesus Christ whome thou hast sent.* *Mat. 5. Iohn. 17.*

16 This blessednesse, though it be but one simple thing, yet hath it riches, power & pleasure. In this world no man is rich, no man is satisfied: for the heart of mā is greater then all the world can content. But in that most blessed life, the soules of the blessed shalbe rich and satisfied with God whom it shal possesse. This abundance of al things the Lord promised saying, *Good measure and running ouer, and pressed downe, shall men giue into your bosomes. And in another place, Verily, verily I say unto you, he shall make him ruler ouer all his substance.* *Luke. 6. Math. 24.*

17 The blessed soules also shall haue their honour and power. For if they shal be Princes, if Kings, if the sonnes of God, and petty Gods, and if they shall sitte in Gods throne: how can it be, but that they shall bee most mighty and glorious? For thus saith God in the Reuelatiō of Saint Iohn, *To him that ouercommeth, will I graunt to sitte with* *Apoc. 3.*

me in my throne, euen as I ouercame, and sitte with my father in his throne. **I**ncredible glorie, what labours and sorowes will not they forget, which shall be inuested into Gods throne, & haue palmes of victory put into their bandes, and crowns set vpon their heads by Gods owne hands, before all the Princes of heauen: Therefore the Apostle

Rom.8.

Paul most truly crieth out saying: The afflictions of this life are nothing in comparison of

2. Cor. 4.

the glory that shall be shewed vpon vs. And againe: Our tribulation which is momentary & light, prepareth an exceeding ioy & weight of glory vnto vs. &c.

I 8 The ioy and pleasure that the soules of the blessed shall haue cannot be expressed, especially when soule and body shall be vnited againe in the resurrection. **I**oy aboue all ioyes, surmounting all ioyes, and without the which there is no ioy, when shall I enter into thee (saith Saint *Augustine*) when shall

95. *solilo quiorum.*

I enjoy thee to see my God that dwelleth in thee: **I** euerlasting kingdome: **I** kingdom of all eternities: **I** light without ende: **I** peace of God that passeth all vnderstanding, in which the soules of saints do rest with thee, & euerlasting ioy is vpon their heads: they possesse ioy and gladnesse, and all paine and sorow

sorrow is fled from them: O how glorious a kingdome is thine O Lord, wherein all saints do raigne with thee, adozned with light as with apparell: and having crownes of precious stones vpon their heads: O kingdom of euermlasting blisse, where thou, O Lord, the hope of all saints art, & the diadem of their perpetuall glory, reioycing them on euery side, with thy blessed sight. In this kingdom of thine there is infinit ioy and mirth, without sadness: health without sorrow: life without labour: light without darkenes: felicity without ceasing: all goodnes without any euil. Where youth flourisheth that neuer waxeth old: life that knoweth no end: beauty that neuer fadeth: loue that neuer vanisheth: health that neuer diminisheth: ioye that neuer endeth. Where sorrow is neuer felt: complaint neuer heard: matter of sadness is neuer scene: nor euil successe is ever feared: Because they possesse thee, O Lord, which art the perfection of their felicity.

19 Let vs enter into these godly meditations with this holy man: let vs not neglect so great felicity, for the loue of transitory things which are meere vanity: why do we so earnestly labour for things of no moment, and haue that most happy & blessed life of-

fered vnto vs, wherein all felicity consisteth
Thebrotus when hee had read the booke of
Plato of the immortality of the soule, was so
 moued therewith, that immediatly he cast
 dowre himselfe headlong from a high wall.
 Shall *Platoes* heathen Philosophie so much
 preuaile with an *Ethnicke*, which had no
 feeling of this felicity, that in hope of immor-
 tality he bereft himselfe of life, and shall not
 the sweet and most comfortable promises of
 the Gospell much more perswade vs, which
 haue the true knowledge of *Christ* and his
 heauenly Kingdom, to forsake these vanities
 and delights & pleasures of the world: Re-
 member often that worthy sentence: *Hoc*
momentum, unde pendet aternitas: that is,
 This life is a moment of time, whereof al e-
 ternity of death or life to come dependeth. If
 it be a moment, the ioyes therof must needs
 be momentary: and miserable is that ioy
 which hath an end: But the ioyes of heauen
 are so perfect, that nothing can be added to
 them, nor taken away from them, and ther-
 fore perpetuall. This therefore is the most
 happy and blessed place to build and set vp a
 Tabernacle, where no manner of euill shall
 happen vnto vs, nor any plague come neare
 vs. Therefore stand fast in this statiō against
 al

all temptation, so shalt thou the more cheer-
fully shake off all carnall burdens, and re-
create thy selfe in this painefull pilgrimage.

CHAP. IX.

Concerning the liberty of Gods
children.



Liberty is a thing very
pleasant and delectable, &
more wished for then a-
ny thing in the world, in
so much that wee by ex-
perience see, that not on-
ly men, but also beastes,
do greatly desire liberty, & do prefer it before
all other things. The little birds, whether
it be that of Canary, or the Nightingale,
with whose sweet tunes men are delighted,
being that in cages are serued most dainti-
ly, without their woted labour to seeke their
foode, and yet for al this, so great is the love
of liberty, that many times they wil neither
sing nor eate being sullen and full of sorrow,
and if they can they wil gladly escape out of
their cage, more desiring to get the ir living
with

with labour & in the cold aire, then to be kept captiue in Pallaces, with the delighes of Kings. If this desire be in beasts, and birdes which are deuoid of reason, what great account ought man to make of liberty, who alone should be freed, & yet neuer theles, is oftentimes cōpelled to serue most cruel masters.

2 There are two sorts of liberty: The one is a true liberty: the other is false. The true liberty is that which we haue by regeneration, by which we haue the participatiō of the spirite of Christ, through the which wee are freed from the tyranny and inuasiō of sinne, and our mindes prepared vnto good woorkes: by the power where of the Apostle Paul saith thus: *I can doe all things through him that strengtheneth me.* And againe: *It is God that worketh in you both the will, and also the deed.* Wherefore our sauour Christ saith, *If the Sonne make you free, then are you free in deede.*

Philip. 4.

Philip. 2.

John, 8.

3 And although all corruption of the affections of mans minde, be not taken away, yet it is so maimed and weakened, by the power of the holy ghost, that it is not able, as afore, to hinder the making of a right choise: and this is the true freedome & liberty which we haue by our regeneration. Of this liber-

the Saint *Augustine* speaketh thus. A good man is neuer seruant, but is alway Lord of all things, howsoeuer hee seemeth to be in seruitude and bondage. And contrariwise a wicked man, although hee seeme to be free, yet hee is a seruant, and that not of one man alone, but hee serueth so many maisters as hee hath sinnes

August. in
sententijs
suis sen-
tentia. 53.

4 Then, that is a false liberty, which maketh the body onely free, and leaueth the minde subiect to sinne and wickednesse, most miserably to serue them. For I am perswaded, that neither *Alexander* nor *Cesar* were free, although they commanded the whole world, so long as they most filthily serued their sins. Neither can I say that *Peter* and *Paul* were seruants being imprisoned, and kept in chaines and bonds, when as notwithstanding in minde, they went freely throughout the world, and by their letters, as by a kings letters pattents, deliuered, & set at liberty daily an infinite sort of men. For as man differeth from brute beasts, not so much in the members of his body, as in the vertues of the minde. euen so not the liberty of the body, but the liberty of the mind is the true liberty, and alone is to be called mans liberty. Of the which freedome and bondage

Iohn.8.

Chzist speaketh thus, *Euery one that doth sinne, is the seruant of sinne : and if the Sonne shall make you free, then are you free indeede.*

Rom.6.

And the Apostle Paul in like manner saith; *Knowe yee not that to whom so euer yee giue your selues, as seruants to obey : his seruants yee are, to whom yee obey : whether it be of sin vnto death, or of obedience vnto righteousnes : when ye were the seruants of sinne, ye were free from righteousnesse.*

5 **To restore vs vnto this frédome and libertie,** from the intollerable bondage, and most cruell tyzannie of sinne, from the horrible wages, and reward thereof, which is death, our Saviour Chzist hath taken vpon him, and vndergone that which is vnspéakable.

6 **What Orator** is able sufficiently to vnfold and declare the tyzannie of sinne and concupiscence ? First of all doe but consider what a cruel tyzannie the sinne of whordom exerciseth vpon those that are in bondage thereunto. And see what an adulterous woman will doe to satissie and fulfill the command of this tyzant. Shée knoweth very well, that if her husband happily take her in her wickednes, she shall without all doubt be vtterly vndone: she shal beside the losse of her

her good name, riches, friends, and credite with her parents, children, and kindred, lose, which is moze, her soule, and whatsoever is both good in this worlde, and in the worlde to come, and shall leane behinde her perpetuall matter of sorrow and griefe: And yet for all this, so great is the force of her affection, and the tyranny of this wickednesse so insatiable, that this miserable woman is constrained to incurre al these perils though very fearfull and euident, and to deuoure all troubles, so that she may serue her vncleane lust. What tyrant hath bene euer heard of, so cruell, that would haue his captiues to obey and serue him with so great perill and detriment?

7 Yea, this and the like wickednesses at this day, do swallow men vp, and so deuoure their whole time, that they suffer them to do, to say, to thinke, and to dreame vpon nothing else. *Wine and Women* (saith Syrach) *make wise men runnagates*: Because men being made drunken with the loue of carnal pleasures, are no lesse witlesse to doe all other things, and so farre from reason and iudgement, as if they had quaffed vp an exceeding quantitie of most strong wine. For reason, (which the fathers call *Noctilucam cerebri*, the

the braines Glowe-worme) being once extinguished, what are we better then beasts: Therefore such men, neither the feare of God, neither the pricke of conscience, neither death, neither iudgement, neither paradise, neither hel, nor any other thing, will call backe to a better life. And the more secure they are, y^e more busily they endeavour, and apply themselves to all manner of wickednesse. And they doe constrain not onely the members of their body, but also their mind and vnderstanding, which by nature is the Lady and most noble part of man, to watch day and night, and to labour to finde out the meanes and the waies how to satisfie the lusts of the flesh, how to endite songs and Sonnets of loue full of wantonnes and deceite, how to decke and set out themselves with fine apparel, with swæte smells, with daunces, and other like allurements. The which to doe is no better, then to wrest the heauenly light of the minde which was made to beholde God, to the obedience of a most wicked bond slane: and to make the minde, being withdraue from heauenly exercises, to be subiect vnto the appetites of a most abiect hand-maide.

8 Therefore whoredome is a great and intol-

intollerable tyzanny ouer the minde of man: And no lesse is that tyzanny of Ambition. For behold & see what a beaute yoke ambittion layeth vpon his bondomen, commanding them that all their words and workes bee wholly imployed as nets and snares, to get the common praise and fame of men: and it compelleth them also to creepe as it were vpon the ground: and to flye through the ayre. For man at the commandement of Ambition, seeketh to climbe higher then all men, to bee subiect to none, to rule all men: and yet sometime when occasion serueth, he prostrateth himselfe, and humbleth himselfe to all men. Thus the miserable man being contrary to himselfe, and deuided in himselfe, outwardly preferreth humility, and in heart pride.

9 Furthermore, the lawes of this most cruell tyzant are such, that if a man doe receiue a little reproach or detriment either by right or by wrong, he thinketh that he is vtterly disgraced, if hee doe not presently reuenge it, and if by no other meanes, then to prouoke his enemy to some singular combat, and so rather to lose his soule and body, then to hazard the least part of his dignitie.

10 I omit the tyzanny of couetousnes,
and

and of other vices which are innumerable: affirming with the Prophet *David*, that all the seruants of sinne, do sit in darknes, and in the shadowe of death, fast bound in miserie & iron. For what greater blindnesse can be imagined, then that man should not know himselfe, that he should not know God, that he should not know wherfore he liueth, and seeth not his bondes, his miseries, his perils, and his harmes?

11 And what greater miserie can there be, then that miserable man should haue an infinite sort of desires, as it were an infinite sort of mouthes & stomackes, which alwaies barke, alwayes craue, alwayes hunger, and is not able to satisfie and fill so much as one of them?

12 But now let vs see, what reward sin giueth vnto her seruants, for so great labors? Let vs harken to the Apostle, and he wil tel vs, *The wages of sinne* (saith he) *is death*: that is to say, both the first and the second death. For what gail is to the lips: a Cockatrice to the eyes: a dead carcasse to the nose: and Gaule to the taste: the same, and more, is sin to the soule of man.

13 Therefore let the bond slaues of sin and wickednes go, and serue their masters:
let

let them run into all dangers : let them not spare for cost nor labors: let them watch day & night, least peradventure they be beguiled of so great a stipend. O fowles, which for the wages of eternal death, will willingly beare so beaueie a yoke, when as with much lesse labour yee might serue righteousness, who rewardeth her seruants with eternall life in the kingdom of heauen. Wicked men labor, and good men labour also: both suffer, both sweate, both delue and digge: but good and godly men, till that ground, (like wise husbandmen) which is firme, sound & fruitfull, that is to say, they exercise themselves in good woorkes and in sound vertues, whereby they reape in the ende everlasting life: but wicked and ungodly men, plow in the sand, and sowe in the flesh, and of the same, shall receiue the wages of sinne, eternall death.

14 Therefore, whether yee consider the wickednesses by themselves, or the wages of the same: the service of sin must needs be horrible and wofull. But yet there is nothing which doth so much set forth the miserie of seruitude, & the excellency of libertie, as the manner of our setting at liberty, and the passion of the Deliuierer. For God which made the world without labour, and as it were
with

with a becke onelis at his wil: that he might deliuer vs from bondage & flauery, thought it good to be bozne in a stable, and was content to die in sorowes & paines. But what manner of sorowes? Merilie such, that the onely cogitation & expectation of them, might haue bin able to haue brought him into a bitter agonie, to sweate water and blond plentifulle. The suffering of them, made the most hard stones to rent, the earth to tremble, and heauen it selfe to be abashed.

15 If God made so great a reckoning of thy libertie, that he vouchsafed to take vpon him the forme of a seruant, and to liue thre and thirtie yeares, in hunger and thirst, in cold, in nakednes, in fastings, in watchings, in tozneys, in persecutions, and in the end to shed forth his most precious heart blond vpon the Crosse, rather then he would suffer this precious gemme to bee taken from out of his handes: let vs then acknowledge that exceeding glozie of the sonnes of God, wherunto wee are called, which is the mother of all good thinges, which alone is able to giue true peace, perfitte ioye, blessed rest, and tranquillitie.

If the heathen *Romains* of olde time, for a false and fading libertie, suffered great perils,

rills, and death it selfe; as *Quintus Mutius*
Scenola thrust into the fire his right hand:
 the *Decy* bowed themselves to the death,
 that their legions of souldiers might be pre-
 served and get the victoꝝ: *Curtius* being ar-
 med at all points, and mounted upon a horse,
 threw himselfe willingly into a gulph of
 the earth, that the Citie of *Rome* might be
 deliuered from the pestilence: so; so had the
 Oracle given answer, that the wrath of the
 gods wold cease, if that which the *Romains*
 esteemed best, were throwne into that gulph.
Brutus also for the preservation of the liber-
 tie of his Countrey, did not sticke to slay his
 owne children: If the heathen I say esteemed
 thus of their libertie, (which is in no point
 comparable to ours) how much ought we to
 esteeme of that most true libertie, wherby we
 are deliuered from sinne, from sathan, from
 death, and from the wrath of GOD. They
 sought humaine praise, a thing doubtlesse
 vnconstant, and of small force, as appeareth
 by the saying of the Poet *Virgill* concerning
Brutus, His Countries lone him drives, and
 greedie lust of endlesse fame. But our end is
 to approue our selues vnto god, whose iudge-
 ment cannot be deceiued: and to get the prize
 of the kingdome of heauen, and the fellow-
 ship

Ship of Angels, which is set before vs as the end of our libertie, which we seeke to attaine by this Pilgrimage.

CHAP. X.

Concerning the Imitation of *Christ*.



The true and sound perfection of a Christian man consisteth in this, to imitate *Christ* so neere as possibly he can: for he is the head, we are his members: he is the captaine, we his souldiers: he is the Doctor, we are his disciples. It is said of *Platoes* Scholars, that both their diet, and their apparell, was alwayes like vnto that of their Masters. And the Heathen could say, that the perfection of a man is to be like *Iupiter*. So in like manner, Christians must doe all things after the example of *Christ*: because the perfection of Christianitie is to be like *Christ*.

2 But let no man be afraid or troubled: Let no man say with dispaire, how can it be that

that men which are made of dust, should imitate **G D D**: that we which are a masse or lumpe of sinne. shoulde bee like the vnspotted lambe of God: For wee are not commanded to imitate and followe Christ in that glozy and maiesty, wherein he sitteth in heauen at the right hand of his Father: nor yet in that power and vertue, by which he governeth the whole world, and worketh signes and wonders: but onely in that patterne of holines which bee set before vs in our fleshe, when he was here on earth.

3 For thou shalt neuer finde these precepts in Scripture: hee which walketh not vpon the sea, is not worthy of me: he that both not daily raise vp dead men vnto life, cannot be my disciple: and blessed is hee which foretelleth things to come, and is mighty in signes and wonders, because to such belongeth the kingdome of heauen. These are not the things that we are commanded to followe in Christ: but these rather, Learne of mee for I am meeke and humble in heart, *Christi exemplum* (saith Saint Augustine) *(est medicamentum vitiorum. &c.* The example of Christ is a remedy to amend wickednesse in vs: but especially it is (saith hee) a medicine for pride, and a paterne of humillity. For both his doctrine,

Mat. 11

trine, and his whole life was nothing els but an example of meeknesse and humilitie: what man bearing the name of a Christian, is not ashamed to see Christ so humble and meeke, and himselfe so proud: (Againe hee saith) Hee that taketh not vpp his Crosse and followeth mee, is not worthy of mee: Also blessed are the mecke, blessed are the poore in spirite: blessed are they which mourne: blessed are the mercifull: blessed are they which suffer persecution for righteousness sake, for theirs is the kingdome of Heauen.

+ This thing our Captaines and guides the Apostles, very well vnderstood, who albeit they spake the languages of all nations, and were most famous in working of miracles, knowing themselves to be the teachers of the whole world: yet herein alone they reioyced, that they were counted worthe to suffer contumelie for the name of Iesus. And the blessed Apostle Paul, beside those things which hee had in common with the other Apostles, being rapt vp into the third heauen, heard certayne things which are secrete, and yet for all that, hee iudged not himselfe any whit the more like or neare vnto Christ: but for those things onely which he rehearseth in 2. Cor. 12. the latter Epistle to the Corinthians: they
(saith)

(saith he) are ministers of Christ, (I speake as a foole I am more : In labours more abundant : In stripes above measure : in prison more plentifully : In death often.

5 These are the things which wee are to imitate in our great Commander and captaine : namely, in aduersitie : patience : In hard matters, fortitude : In all perill and labour, constancie. What heart is so colde and cowardly, which considering the inestimable greatnesse of the gift that God hath bestowed vpon vs, in giuing vnto vs his owne so well beloued Sonne with all his perfection, is not enflamed with an exceeding earnest desire, to become like vnto him in good works : especialy seeing the Father hath giuen him vnto vs for an example, whereon wee must continually looke, framing our life after such a sort, as it may be a true counterpaine of the life of Iesus Christ (as saith saint Peter) For *1. Pet. 2* as much as Christ hath suffered for vs, leaving vs an example, to the end that we should followe his foote steps. Out of this consideration followeth the whole frame and fashioning of our selues like vnto him in all his deedes, words, and thoughts, leaving our former wicked life, and decking our selues with the new life, that is to witte, with the

life of Christ. By reason wherof Saint Paul saith: Let vs cast away the workes of darkenesse, and put on the armour of life, not in feasting nor in druxkenesse, nor in chambering and wantonnesse, nor in strife: but put you on the Lord Iesus Christ, and make no preparation for the flesh, nor for the lusts thereof.

6 Hereuppon the true Christian beeing in loue with Iesus Christ, saith in himselfe: With that Iesus Christ, not hauing any neede of me, hath redeemed me with his own blood, and is become poore to enrich mee: I will likewise giue my goods, yea and my very life, for the loue and wellfare of my neighbour. Hee that hath not this affection, is no true Christian: For hee cannot say that hee loueth Iesus Christ, if he loue not his members: and if we loue not our neighbour, for whose sake Christ hath shed his blood, we cannot truely say that we loue Iesus Christ: who being equall with God, was obedient to his Father, euen to the death of the crosse, and hath loued and redeemed vs, giuing himselfe vnto vs, with all that euer he hath. After the same manner, we being rich, and hauing abundance of good things at Christs hand, must also bee obedient vnto God, to offer and giue our workes, and al that we haue, yea and euen our selues to

to our neighbours and brethren in Jesus Christ, serving them, and helping them at their neede, and being vnto them as another Christ.

7 And as Jesus Christ hath endured all the persecutions and spites of the world for the glory of God: so must wee with all patientnes, cheerfully beare the persecutions, and reproaches that are done by false Christians, to all such as will liue faithfullie in Jesus Christ, who gaue his life for his enemies, and prayed for them vppon the Crosse. And this is to followe Christs steppes according to Saint Peters saying.

8 But now turne thy eyes a while vnto thy selfe, and diligentlie behold and see what thou doest imitate and followe in the life of Christ. Thou delightest in sumptuous wardrobes, and in many suites of costlie apparell: But Christ in the most colde time of Winter, was layed naked in a Manger. Thou spendest howeres and dayes in feasting and banquetting, amidst thy daintie dishes, talking, and serving thy bellie: and the Son of God afflicted his most innocent bodie with hunger and thirst. Thou liuest in peace and pleasure, in recreations, in playes, in pastimes, and art delighted in idlenesse, passing thy time

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7 And as Iesus Christ hath endured all the persecutions and spites of the world for the glory of God: so must wee with all patientnes, cheérfully beare the persecutions, and reproaches that are done by false Christians, to all such as will liue faithfullie in Iesus Christ, who gaue his life for his enemies, and prayed for them vppon the Crosse. And this is to followe Christs steppes according to Saint Peters saying.

8 But now turne thy eyes a while vnto thy selfe, and diligentlie behold and see what thou doest imitate and followe in the life of Christ. Thou delightest in sumptuous wardroabes, and in many suites of costlie apparell: But Christ in the most colde time of Winter, was layed naked in a Manger. Thou spendest howers and dayes in feasting and banqueting, amidst thy daintie dishes, talking, and seruing thy bellie: and the Son of God afflicted his most innocent bodie with hunger and thirst. Thou liuest in peace and pleasure, in recreations, in playes, in pastimes, and art delighted in idlenesse, passing thy time

in singing, laughing and sporting: And the Sonne of God came down from heauen for our saluation, that we might not perish eternally, and for this cause was a pilgrim, preached, labored, took no rest, and spent whole nights in prayer for vs. Thou earth & ashes, canst not digest the least iniurie of wordes without displeasure: but God sent his sonne for vs to suffer most meekely of wicked men evil sayings, reproaches, spitting vpon, buffetinges, whipping, crowning with thornes, wounding, and at last death it selfe. Thou contemnest great things, and magnifiest small trifles, if thou cannest, thou sayest it is nothing: if thy head doe ake but a little, thou thinkest it to bee a great matter: To lose thy soule thou makest no great reckoning: but if thou be in perill to lose but a finger, thou wilt call together all the Physicians and Chirurgians in the Citie. But *Christ* with his true example of life, taught that there is no euill so much to bee feared, as shame and hell: that nothing was so much to be desired as God, the glorie of God, saluation, and vertue: and that he is rich, noble, wise, and beautifull indeede, which is indued with patience, humilitie charity, chastity, and with other vertues: & that he is a poore man,

bile,

hile, deformed, and witlesse, which is a fornicator, a drunkard, a conetous and proude person, and which is polluted with other vices, as with a leprozie and scabbe. For Christ being God, and hauing all things in his power, to chouse what manner of life hee would, during the time that hee liued on earth, chose the most vile and abiect state of life: and therefore for his house, had a stable: for his bed, a manger: for clothes of Capistray, hay, and the same none of his owne: a poore mother: thin and a spare diet, apparell sateable: to bee shott he sought no manner of pompe, riches, or pleasure of this world. And contrariwise, he refused no labours, no afflictions, no miseries, nor any euils, saving onely sinne, onely which euill hee would haue his Disciples and professors bitterly to abhorre.

9 And thou canst not say, that hee neither could, nor knewe howe to chouse a better state. For hee which was God most mightie, was also most wise. And what other thing both *Isaia. 7.* *Isaias* commend in him moze, then that hee should bee called *Emanuel*. and hee should knowe howe to shun the euill, and chouse the good: Hath not Christ then plainely and euidently by his example of life taught, that there is no euill so much to be eschewed,

as is sinne, and Hell which is the wages of sinne: and that no good thing is so much to be desired as God and godlines: If those things which the world so commendeth to bee great and good, had bene such in deed, why did the most wise God relect them, and wou'd haue also his Mother, and other his most deere and neare friends, without them: and why did hee rather chuse persecutions, labours, and sorrowes, then the pleasures, riches and ease of the world: Since *Christ* hath thought these so unfit for him, and his professors and followers, let vs rather chuse to bee hungrie in the pitte of tribulation, then to feast with the rich glutton: to wander through desert places with *Dauid*, then to liue in the Cities and pallaces of *Saul*: and to follow *Christ* in the wildernesse, then to liue in pleasures with the the Scribes and Pharises.

IO God men do so blesse the worlde, that they may enioye God: but euill men do blesse God to enioye the worlde: the which when they haue gotten, and haue as great store of sheepe as *Laban*, as manie Camels as *Iob* as great riches as *Cressus*, store of golde as *Salomon*, as sumptuous and daintie fare as the rich glutton: yet what doth it profit *Esaie* to be Lord of *Edom*, if he haue no portion in

Iacob

Jacob : or to winne all the world and lose his own soule : But many would be *Demas* while they liue, and *Paul* when they are dead : they would be at the rich mans table in this world, and in *Abrahams* bosom when they bee dead. But light and darkenesse will not agree : the broad & the narrowe way have their severall ends, and tend to contraries.

10 Wherefore forsake the world and follow *Christ* the guide of godlinesse, the teacher of everlasting trueth, and measure all things by the same *Epha*, wherewith he hath measured them, who cannot be deceived : and have all things in that estimation that he had them, who could not be ignorant of their value and price. Behold everlasting things, as everlasting things : and looke vpon temporall things as temporall and transitorie things : and account vaine things lighter then barritie it selfe : so shalt thou not be deceived : so shalt thou neither feare want and scarcitie, nor desire riches or nobility. Thou shalt not then enuy the prosperity of the rich : thou shalt not then faint in aduersity, nor bee proud in prosperity : and in all things the Sonne of righteousness will giue thee light, vpon whom thou hast ever bent thine eyes : and with his truth hee will guard and protect thee,

that, as with a shield, who hath said, *I am the way, the truth, and the life*: him therefore follow in this pilgrimage here on earth, so that thou neuer erre.

CHAP. XI.

Concerning the crosse and tribulations of this life.



In all other thinges, it becometh a wise man to haue skill to behaue and gouerne himselfe, howe much moze in aduersity, the which is of such force to shake & discomfort the mind of man, that thereof come heresses, desperation, thefts, homicides, and all manner of wickednesse, with the which all men doe so abound, that whether wee be small or great, rich or poore, noble or base, or whatsoeuer else we haue more calamity, then felicity.

2 The efficient cause of these calamities, is God himselfe, as hee testifieth by the mouth of *I say the Prophet* saying: *I am the Lord and there is no other: I forme the light,*
and

and create darknesse : I make peace, and
 create euill : I the Lord doe all these things.
 And holy Iob, when in one day he had lost all
 his riches, all his childzen, and the health of
 his body, and vnderstanding that he was thus
 afflicted, partly by the Sabelians, and partly
 by the Chaldeans, partly by the winde and
 partly by fire, which the diuell in his malice
 raised, and therewithall consumed and spo-
 led his goods : did hee say, the Lord hath gi-
 uen, and the diuell hath taken : No verily,
 but hee saide ; The Lord hath giuen, and the
 Lord hath taken, blessed bee the name of the Lord. i.
 Lord. And in another place, Shall wee receiue
 good from the handes of the Lord, and not euill
 also ?

3 Therefore whatsoeuer befall vs,
 whether storme or tempest : theues or mur-
 derers : losses at the sea or on the land : famine
 or pestilence : sicknesses or imprisonment : or
 whether we bee afflicted with heretiques, or
 schismatiques : with Angels or diuels : with
 heauen or earth : or from whence soeuer any
 tribulation doth come, God alone is to be sea-
 red, to be prayed vnto, & to be pacified, to his
 will and commaundement all things obey.
 For fire, water, haile, snowe, frost, rain,
 winde, storme and tempest, these when they
 come

seeme to be grieuous vnto men, what doth
 else but fulfil his word?

Wisdo. 6.
Chap. 14. 4 There are two gates then to be con-
 sidered, by which tribulations doe enter into
 the worlde: the one is Gods prouidence, the
 other is sinne. Concerning his prouidence
 Salomon saith: Hee hath made the small and
 great, and careth for all alike. And againe
 Thy prouidence, O Father, gouerneth all.
 And our Saviour Christ himselfe saith: Are
 not two sparrowes sold for a farthing? and one
 of them falleth not to the ground without your hea-
Math. 6. uenly father. The very haire of your head
 is numbred.

5 Not onely the scriptures, but that most
 excellent and comely order, by which we see
 so many severall things gouerned, being
 different, so diuers, and so disagreeing in na-
 tures, and in places, both proue vnto vs, that
 all things in the worlde, are gouerned and
 ruled, not by fortune and chance, but by the
 prouidence of God. Euen as, if thou heare
 harpe sound pleasantly, or if thou see a waggon
 or a ship to goe forward by arte, reason
 and order, although thou see not the harper
 wagoner, or maister of the ship, yet thou art
 out of doubt, that there is a harper which
 causeth the harp to sound in good tune, a
 gouerner

ner, and a shipmaister, which maketh both
the wagon and ship, to moue and goe.

6 There are two manner of waies afflicted
of God. For sometimes wee are troubled by
those things, which without any fault of their
owne, doe hurt vs: and sometime by those
things, which hurt vs not without their fault
and sinne. The first followe the lawes of na-
ture, by which it is ordained that among
all creatures, the weaker shall alwaies
giue place vnto the stronger. The other doe
make the law of God. As when we suffer
and sustaine any thing at the hands of wic-
ked men, God hath a worke therein, so farre
forth as it may be to our good, and therefore
suffereth the euill to bee done, drawing out of
the euil a greater good.

7 For God is said to worke in that which
is good: for there is nothing so euill, which
hath not some good loyned with it. And there
is no good so small, whereof God cannot make
a bottomlesse fountaine, and as it were an
ocean of all good things. As for example,
to hold a lame man. What is it to halt? To
stand, is to walke: but yet, not without a ma-
ladie. To walke is good, but the maladie is
euill: Whereof or from whence hath the man
his walking which is good? From the power
of

of his will and moving instrument of the
 minde. From whence commeth the maladye
 commeth it from his will: No verily: but
 ther of the thornesse, or crookednesse of his
 legge, or from such like cause. After the same
 manner, a theefe stretcheth forth his hand, he
 shaketh his sword, and it is of God, and
 good. But to kill him whom he should not
 euill, and commeth from the wicked will
 man, which God neither compelleth, nor mo-
 ueth, nor helpeth to euill: and yet neuerthe-
 lesse suffereth that to be done, which hee deli-
 teth. Thus then we see how farre God hath
 his worke in the sinnes of men, in suffering
 them to be done. And although it is in his
 not to suffer euill, the which without his sa-
 ferance coulde not be, yet notwithstanding
 (that I may vse Saint *Augustines* worde)
 hee thinketh it better to draue that which
 good from euill, then not to suffer any
 at all. For God would not suffer any sinne
 to be, if hee were not so mighty, so powerful
 and so good, that both hee knoweth howe
 also can and will out of sinne, worke great
 good.

8 What greater euill could there be, than
 so many Prophets, so many Apostles, so
 many Martyrs, and Christ himselfe to be slain
 for us.

Could not God haue hindred this: No doubt
most easily: but he would not. By which we
see how great gloze & felicity he hath brought
to them that suffered: how great honour and
praise they haue yielded to God, for whome
they suffered, and how great profit and com-
modity their deatnes and sufferings hath
brought to the whole world. Neither did the
Church at any time suffer the persecutions
of the heathen, but it was thereby made the
better, the more vigilant, the more glorious,
and like gold, which comming out of the fur-
nace, is more fine and pure.

9. The other cause of all our calamities,
miseries, and afflictions of this life is sinne.
By reason wherof so soone as we are borne,
wee bring with vs the sentence of death.
Much like vnto those sicke men, of whose life
the physicians hauing no hope, do onely for a
time maintaine life with preseruatiues, that
so a little while he may linger to make his te-
stament, and then depart. Euen so it fareth
with vs all, who do not therfore, eate, drinke
and sleepe, that we may neuer dye (for that
cannot be) but that we may prolong our life
for a fewe dayes, and so prepare our selues to
dye: And as Pyrates, which are taken at the
sea by the royall ships, and are brought to the
shoare

Shoare there to bee hanged, and haue no longer hope of life, then there is space betwene the Ship and the land; euen so euery one of vs which like Roaners saile heere in the sea of this world, being once taken & holden captiue by the ministers of Gods iustice, when we are come to a certaine place and point of our age, shall without all doubt, or mercy, abide there, and suffer death.

10 Sinne therefore hath opened the passage vnto death: and the whole host of tribulations do follow death as their captaine and guide, and do enter in vpon vs by the same breach of sinne. And as we do read of sinne, *The wages of sinne is death*: euen so also we reade of tribulations, *Miseros facit populos peccatum*. That is: Sin the cause of many tribulations.

11 Neither is it for one sinne of *Adames* that so many tribulations come vpon vs: but also for an innumerable sort of sinnes, which we haue added, and do adde dayly, as the holy ghost by the mouth of the Prophet David hath pronounced: *If their children forsake my lawe and walke not in my iudgements: if they breake my statutes and keepe not my commandments, I will visit their iniquities with the rod, and their sins with scourges.*

Psal. 89.

12 God afflicted the Iewish nation, one while by the Philistines, another while by the Madianites: another while by the Assyrians: and also by the Romanes: but alwaies first they sinned and prouoked god to anger: as the booke of Judges, the bookes of Kings, and of the Prophets do declare. God also afflicted the Church of Christians by tyrants, as *Neroes*, *Dioclesians*, and such like, which most cruelly persecuted the Church: the cause of al which persecutions, was the sins and wickedness of the Christians, as appeareth by *Cyprian* and *Eusebius*.

13 Thus farre concerning the causes of tribulations: now we will speake of the effects. Concerning the effect and fruit of tribulation, the Authoz of the Epistle to the Hebrewes writeth thus: *Now, no chastising for the present time seemeth to bee ioyfull, but grieuous: but afterward it bringeth the quiet fruite of righteousness, unto them which are thereby exercised.* Although therefore we cannot plainly knowe the fruites of tribulation, befoze such time as we come to that blessed and heauenly life, which is free from all miserie and trouble: yet notwithstanding it will be very profitable for vs, to speake and thinke vpon the same diligently

Chap. 12

and often, that being confirmed by the sweetnesse and profit that may come thereby, wee shal not be discouraged with the present calamities, nor greatly feare them which are to come, but profit in true religio & godlines.

Rom. 8. 14. And although it must be confessed that afflictions of their owne nature are euil, and to flesh and blood very grieuous and terrible, yet vnto Gods childezen, by his grace & mercy, they are profitable, and worke good effects. For as the Apostle saith, All things vnto them worke for the best. For whatsoeuer they suffer it is not for their hurt, but for their triumph. Afflictions is to them, as the red Sea was vnto *Pharao*, wherein hee was drowned, but *Israel* saued. In the wicked, tribulations stirre vp desperation, but in the godly, an assured hope. By these as by a fatherly chastisement, our daily falles are repayzed, haughtinesse and pride, kept vnder, the flesh and lusts thereof restrained, our old man corrected, our inward man renewed, sluggishnes, and negligence shaken off, the confession of faith exprest: the weakenesse of our strength discovered, & wee prouoked more earnestly to pray and cal for the sanour of God, and daily to vnderstand the perversenes of our owne nature.

15 Besides,

15 Besides, through afflictions, we are made like to Christ: For It behoved Christ to suffer, and so to obtaine his kingdome. And as hee after the obedience of the Crosse was exalted, & had a name aboue al names giuen vnto him: so we also, if we suffer with him, shall raigne together with him. Verby also we are brought vnto patience: that being become as the Diamond stone, we shall sooner weary them that strike vs, then wee our selues be broken. For tribulations be as exercises in a humane body, whereby rather the health is confirmed, and the strength recovered, then taken away or weakened through them.

16 Wherefore the godly vppon good cause reioyce in affliction: knowing that affliction worketh patience: as the Apostle testifieth: by which he attributeth to afflictions, that which is the worke of God and of the holy Ghost, namely to worke patience: by which afflictions, for so much as they are of their owne nature euill & odious, patience is not gotten, but rather shaken off. The which is moze manifestly to be seene in the wicked, who when they are grievously afflicted, are so far frō patience, that they burst forth in blasphemies, and also often times in-

to desperation. But as the phisitian of things benemous and hurtful, maketh most healthful medicines: euen so Almighty God by his wisdom, out of afflictions (although they be euill things) bringeth forth in his elect most excellent vertues, among which patience is one.

17 This patience worketh experience also, the which is a certaine triall both of our selues, and of our own strength: and especially of the might and goodnes of God. For in suffering of aduersities, we learn how great the corruption of our nature is, which being touched with any aduersity, straight way (except the holy Ghost helpe: breaketh forth into murmuring, grudging, and into blasphemies, and complaints against the providence of God. Whereof we haue a linely example set forth in *Iob*, who being deliuered by God vnto the diuel, to be tried: how great blasphemies powred he out in his afflictions how mach complaineth he of the providence and iustice of God: but the light of the holy Ghost had no sooner illumined him, but how did he plucke by his spirits againe? Howe godly & rightly doth he iudge of God? The crookednes of our nature is hidde from vs: for the heart of man is vnsearcheable. But
 loke

looke how soone the fire is stricken out of the flint stone, so soone breaketh out our peruerse nature, when tribulatio oppresseth vs. This tryall (as *Peter* saith is euen as a furnace vnto gold. And therfore God answered *Abraham*, when he was now ready to sacrifice his Sonne; *Nowe I knowe that thou fearest God.* No doubt, that was knowne vnto God afoze. But by that fact he brought to passe, that this obedience was the better knowne vnto others. For we are like vnto certaine spices, whose sweete savour is not felt, vlesse a man bruse them well. Wee are also like to stones called *Piridites*, which shew not forth that force which they haue to burne, except, when they bee pressed hard with the fingers.

18 The tryall also (before spoken of) bringeth hope. Whereby wee see that God hath so disposed those instruments of his, as that they should one helpe another, and the one bring in the other. By reason of the hope of the glorie of God, afflictions are not troublesome vnto vs: but god giuing vs strength we beare them with a valiant minde. And in the very suffering, we haue a greater trial and pꝛofe of the godnes of God towards vs: whereupon wee conceiue the greater hope

hope. So hope breedeth and bringeth in patience: and patience hope. For when we consider that God was present with vs, in suffering our afflictions patiently, we hope also that he wil hereafter be present with vs, and at the length make vs blessed. The sick man because he hath confidence in the Physitian, suffereth his impostume to bee cut. Afterwards as hee feelth himselfe relieved, he putteth confidence more and more in the Physitian: so as if neede were, that his scote should be cut off also, hee would nothing doubt to commit himselfe to his fidelity. The diuel so much as in him lieth directh vs to desperation: & by afflictions goeth about to perswade vs, that God is our enemy. But contrariwise the holy Ghost saith: Because thou hast quietly and patiently borne affliction it may be a sure token vnto thee, that God therein declarcth his fauour towards thee. Wherefore haue thou a good trust, for he vndoubtedly wil deliuer thee.

- 19 This confidence will make vs to resolve with the Apostle *Paul*, that no maner of tribulation shall be able to remoue vs from the loue of God which is in Christ: Neither the losse of goods, of wife, children, friends, lands, and possessions, nor any thing in the world:

wozld : because we are verily perswaded
that his loue & bounty towards vs is such,
that often times he most abundantly resto-
reth those things which are lost for his sake:
and that sometimes in the middest of tribu-
lation, and euen in the very crosse and death,
hee giueth to his children so much strength
and consolation, that in very deed it is more
then a hundred folde . The losse of the said
wozldly things is to many a great grieve:
but is not the winning of a hundred fold so
much , and the obtaining of an euerlasting
kingdome a good salue for this soze : If wee
gaine with the losse of transitorie things, hea-
uenly treasures; with the forsaking of wozld-
ly friends , Christ to bee our deare and sure
friend: & with y^e refusing father, mother, bro-
ther, sister, wife, children purchase God to be
our heauenly father, Christ our most louing
brother, & to be loued of the sonne of God, as
his deare dearlings , & only beloued sponse,
what haue we lost ? what greater gaine can
we haue: or what more profitable erchange
can be made: This bargaine and profit, hath
our heauenly father promised vnto vs , by a
bill of his owne hand , sealed with the blood
of his onely Sonne , testified by the witnes
of his Apostles, & left with vs in our own cu-

stand to be paid at the sight, whensoever
 we shall require it. **Wherof this is the con-**
tent: Who so hath forsaken house, brother
sister, father, mother, wife, children, or land,
for my names sake, hee shall receiue an hun-
dred fould, and the inheritance of euer la-
sting life. **Who will deny, but that hunger,**
cold, nakednesse, extreame pouerty, & want
of thinges partly necessary, are a heauy
burden for a man to beare? Vnt the waight
hereof is lightened and made easie to them
that with a right eye, & vnfeinedly do beleue
Gods promise, and cast their care on him.
Cast thy care vpon the Lord, for hee careth
for thee. **Our heauenly father knoweth that**
ye haue need of al these thinges, meat, drinke
and cloathes. He ministreth these thinges in
due time to the beasts of the earth, the fowls
of the ayre, the fishes of the Sea, and will he
not keepe his promise vnto vs, for whose
sakes he hath made these creatures, & hath
made vs Lord ouer the? What cause haue
we to mistrust his promise, rather then the
byrd that flyeth forth in the morning vppon
this naturall perswasion, that he shall finde
foode, not doubting but that he who made
him, will not suffer him to starue with hun-
ger:

ger: Hane we seen such as put their trust in him starue with hunger, dye with colde, or perishe through nakednesse: It hath not been heard of that the righteous hath been forsaken, or his seede begge, wanting bread: For they that know the name of the Lorde will trust therein: for he forsaketh not them, that seeke after him. And he hath willed vs in the day of our troubles, to call vpon him, adding this promise, that he wil deliuer vs. Wherevnto the Prophet *David* did so trust, feeling the comfortable trueth thereof at sundry times, in many and dangerous perils, that he perswaded himselfe al feare set apart, to vndergoe one painful danger or other what soeuer: yea, if it were to walke in the valley of the shadowe of death, that hee should not haue cause to feare comforting himself with this saying, (which was gods promise made vnto all) *For thou art with me: thy rodde and thy staffe, euen they shall comfort mee.* As Gods staffe warden so weake, that wee dare not now leane too much thereon, least it should break: Or is he now such a changeling, that he will not be with vs in our troubles, according to his promise: Will he not giue vs his staffe to stay vs by, & reache vs his hand to hold vs by as he hath bene wont to do: No doubt

Psal. 23.

doubt but that he will bee most ready in all extremitie to helpe according to his promise:

Esay. 43. The Lord that made thee (*O Iacob*) and hee that fashioned thee (*O Israel*) saith thus, feare not, for I wil defend thee &c.

Math. 8.

20 He is that mightie Captaine, who hauing vnder his gouernement many soldiers and seruants, hath them so at his commandement, that when he biddeth them go, they go: when he saith abide they, abide: and when he willet them to do this or y, they obey his word.

For paine, pleasure, griefe, ease, sicknesse, health, life and death, are at the becke and call of God, and do come and go at his appointment, as the faithfull Centurion confesseth in the Gospel; *Yea*, hee worketh so forceably in his Children that leane wholly vnto his promise, that hee maketh to them, of paine, a pleasure: of griefe, ease: of sicknesse, health: and of death life: As contrariwise to the vnbelæuing, pleasure, ease, health, and life, is a wearie, irksome, & painfull death.

21 But reason and our flesh are hardly perswaded, that we are beloued of *G D D*, when we be exercised with afflictions, & yet the author of the epistle to the *Hebrews* saith,

Heb. 12. That if we be not vnder chastisement, (wherof
all

all are partakers) we are bastards and not sons.
 And *S. Paul* to the *Romanes* bringeth in the
 complaints of the *Saintes* which were tor- *Rom. 8.*
 mented and afflicted before *Christes* time:
For thy sake are wee deliuered to the death all
 the day long: wee are accounted as sheepe to the *Psal. 44.*
 slaughter. They which made this complaint
 were (as cannot be denied) most deare vnto
 God: and yet they make this sorrowfull
 complaint, wee are accompted as sheepe to
 the slaughter. As if they had sayd, Wee are
 otherwise dealt with, then the *Fathers* in
 the olde time were dealt withal, vnto whom
 God seemed to beare great fauour, when as
 hee enriched them, fought for them, gaue
 them the victorie, & with excellent names &
 titles, made them famous and honourable:
 We say they are nowe otherwise dealt with,
 for wee are deliuered vnto the enemies as
 sheepe to be slaine: as vnto whom they may
 doe what pleaseth them: death hangeth all
 the day long ouer our heads, and we are ne-
 uer in securitie: but yet herein we are com-
 forted, that we are not in this perill as men
 that suffer for euill doing, but, *For thy sake*,
 that is for Religion and godlinesse.

22 *Wherby* also we are admonished, that
 paines, punishments, and death, make not
 parties

We should
then haue
many Mar-
tirs at this
time in
England.

Martirs but the cause: For otherwise many
suffer many grienous things, and yet are
not martyrs, nor confessors. If punishments
make martyrs, then the Papists at this day,
might truly boast of Martyrdome, when
for their traitorous deserts to their Prince
and Countrey, they are rightly executed.
And some Sectaries & Scismatickes, which
would faine be reputed Confessors, might
then haue some lust colour to complaine of
persecution, when they are by Ecclesiasti-
cal censures iustly punished. But these are
such Martirs and Confessors, of whom S.
Augustine writing to *Boniface*, *de correcti-*
one Donatistatum, and in many other places,
complaineth, saying, that in his time there
were Circumcellions, a furious kinde of
men, which if they could finde none that
would kill them, would often times breake
their owne necks headlong, and would slay
themselues. These men (saith he) must not
be counted martirs. These are not sheep, but
Goates: these are not led against their wils:
but runne headlong through ambition, and
proud conceit. These Hammes follow not
the example of *Christ*, of whom it is writ-
ten, that when he was led like a sheepe vnto
death, yet did he not open his mouth: for these
open

open their mouthes too too wide, uttering blasphemies against Magistrates. These haue forgotten the sentence of the Apostle, *If I shall deliuer my body to bee burnt, and haue no charitie, it profiteth me nothing.* **Therefore Martyrs and confessors, beside the goodnesse of the cause, must be meeke, patient, and charitable.** 1. Cor. 13.
Markes of
a true Mar-
tyr.

23 **Wherefore we hauing a good cause, ought with patience and meeknesse be ready prepared, when trial shal be to suffer persecution & tribulation, after the example of the holy Martyrs of olde time, because the crosse alwayes followeth them which will liue godly in Christ Iesus: Then hee, who hath promised vs, that neither in fire, water, no no2 yet in the shadowe of death hee will bee from vs, but will bee our buckler, defender, and shield: faithfully will performe the same, in such wise, that no temptation shall so assaile vs, but that he wil giue vs a ioyfull end and deliuerance.**

24 **The holy Ghost hath caused many histories to bee kept in writing for vs, that liue now in the latter age of the worlde, to this end, that we should not onely beholde in them, the fiery raging of the worlde, from the beginning, against the people of God, and how**

how stoutly they withstood & overcame by faithful patience the mallice thereof, but also by reading of them, we should in our like troubles, learne like patience, receiue the same comfort, and being thoroughly tryed, conceiue a sure hope of the same victorie, which they after many & sundry trials, did win. Whereof we shal not be disappointed, if we to the end, strue lawfully. If it be too hard & aboue your capacity, to behold al the histories and examples propounded in the scriptures, and the chronicles of Christs Church, with such consideration that you may espye and behold in them the order of Gods working with his Church in al ages: & if you doe not vnderstand in diligent perusing them, that the end and issue was euer joyful, & glorious victorie & deliuerance, wherewith to comfort your selues in the midst of miseries, take into your hands the comfortable historie of king *Dauid*: marke his whole life from that time he was taken from his Fathers sheepe, vntil his death: beholde in him your selues, whensoever you shall bee afflicted with any kinde of Crosse.

25 After that the Lorde had found out *Dauid*, a man after his owne mind, and appointed him king ouer his people, who labo-

red

red worthily to deliuer & defend Gods people from their enemies the Idolaters, that dwelt neare about him: he did not grant vnto him such quietnesse, neither to his people, but that he was in continuall troubles, and no smal dangers during the life of *Saule* and also after *Saules* death, the Idolators, & also *Saules* friendes, seeking al the wayes that might be, to depose him from his kingdome.

26 And not onely was hee thus vexed with his forraigne enemies, but also most grievously of all other by those of his household, who should haue bene his most deare friends, his owne naturall son *Absolem*, his most priuie Counsaillers, the nobilitie of his realme, & the most part of his subiects. *Abso-* 2 Sam. 15
lom pretending to his father *Dauid* a great holinesse (as the maner of hipocrites is) desired to haue leaue to go into *Hebron*, there to sacrifice for the performance of a vow, which hee had made in the time of his being in *Siria*: but his meaning was to obtaine the kingdome from his Father, and to stirre all *Israel* against him, which hee brought to passe. *Dauid* was banished, and pursued vnto the death by his owne sonne: who wrought so much villany against his owne Father, that

that he did not forbear in the despite of him to misuse his fathers wines in the sight of all the people. How grievous and dangerous this suddain change was to *David*, and to the godly people, which were but a few in respect of the great number of the malicious Hypocrites which followed *Absolom*, it appeareth plainly in the story, & you may easily consider.

27 The best that was like to come of the matter was, that while the kingdome of *Israel* was thus divided, Gods enemies the *Philistines*, which had lien long in wait therefore, should snatch up from both the parties the kingdome of *Israel*, and not only bitterly banish Gods true Religion from among the *Israelites*: but also bring them, their country, and their posterity, into most miserable bondage and thraldome, and that to Gods enemies the most vile people, and hated of all the world.

28 *David* in all these perillous dangers of his owne life, losse of his kingdome, and bitter destruction of Gods people, did not discourage himselfe, but understanding all this to be the worke of Gods own hand, acknowledging the true cause unsaignedly, did perswade himselfe that the *Lorde* after a time,
when

When his good will should bee, would giue a comfortable end to al these stormes and bitter pangues. His whole behauiour hee himselfe discribed in a Psalm, which is left in writing, for to learne thereafter howe to behaue our selues in the like persecutions.

29 When he was fled from Hierusalem, and y priests were departed from him with the Arke of the Lords couenant, he went upon Mount Oliuet barefote, wept as he went, & had his head couered: and so did all the people that were with him. And he made his mone vpon the Lord, saying: O Iehoua how are they increased y trouble me? How many are they that rise against me? How many are they that say of my soule, there is no helpe for him in his God?

30 Wonder not though this good King with a heauy heart, and sorrowfull cheare, doth lamēt & bewaile his dolourous estate. Would it not grieue a King when hee thinketh of no such mater, sodainly to be cast out of his royall seate, and brought in danger of his life, and that by his own natural sonne? Can the displeasure of any enemy so much pearce the hart of a kind Father, as the vnatural cruelty of the son, to seeke his death, of whom he himselfe had his life? It grieved him

him no smal deale to receiue such as had bin his wise counsailers, whō he much trusted (whose duty it had bene, with the spending of their own liues, to haue defended the cōmon weale, brought to good and quiet order, both in matter of pollicy, and of Gods true Religion) to bee the supporters and maintainers of an Hypocrite, who had neither respect to Gods true honour, nor yet consideration of duty to his most honourable Father, neither yet regard to the prosperous weale of his native country. But nothing of all these grieved him so much as this one thing: the remembrance and true acknowledging in himselfe, that hee himselfe was the onely cause of all these euils. Hee called to remembrance that these plagues fell vppon him sent from God, whose worke it was, and that for his sinnes, which were the cause thereof, and this made him weepe and mourne. For so soone as the Prophet Nathan had warned him of his offence, he cried peccaui, I haue sinned: and afterward when he saw this grievous and sodain charge follow, hee perceiued it came partly for his sin, by the worke of God, and therefore submitted himselfe wholly to Gods wil, saying: If I shal finde fauour in the eyes of the Lorde,

h

he wil bring me againe, & shew me both his Arke and the Tabernacle thereof. But and the Lord thus say, I haue nolust vnto thee: behold here I am, let him doe wth me, what seemeth him good in his eyes.

31 Thus the worthy man of God acknowledged his troubles to be of gods hand, his sinnes to be the cause, & therefore humbly & faithfully submitteth himselfe to Gods ordering, well content to receiue whatsoeuer should be laid vpon him. He assured himselfe, that when he himselfe were most weakest, then God would declare his strength for his owne glozy sake, and after he were reduced to faithful repentance by the correction of his merciful father, then y^e red should be cast into the fire.

32 This consideration of plagues and tribulations, both to priuate men particularly, & also of Realms and whole common wealthes is diligently to be weyed, that as they come from God, so haue they this end, that they tend partly to his owne glozy, partly to our profit and amendment. For although sinne be the general cause wherfore all mankinde was, is, & shall bee molested with many and sundry kindes of troubles and calamities, yet y^e calamities and afflictions,

tions, are not to all kinde of men alike, noz yet for one end and purpose. For the wicked and reprobate are punished, and whipped of God to a farther ende and meaning, then the godly and chosen children, who are the true Church of God, the living members of Christ, and such as shall be neuer seperated from God, and his louing fauour in Christ Iesus.

33 These although they be neuer without trouble in this world, but alwaies exercised vnder the crosse, yet the cause and consideration, why God will haue them thus exercised is either for the honoꝛ and gloꝛy of his owne name, or the profite, commodity, and exceeding benefite of them, whom hee thus afflicteth either else for both these considerations together: for that there is no trouble that comes to Christs Church, or any member therof, which appeareth not plainly to redound to Gods gloꝛy, and the profit of the afflicted, if it be well and iustly considered.

34 Thus may you plainly see, how God hath wrought with his Church in old time, and therefore shoulde not discourage your selues, for any sodaine chaunge: but with Dauid acknowledge your sinnes to God, declare

elare vnto him how many they be that ver^e
you, and rise against you, naming you Huⁿ
gonotes, Lutherians, Heretiques, Puritans,
and the childzen of Belial, as they named
Dauid. Let the wicked Idolaters bragge, &
they will preuaile gainst you and ouercome
you, and that God hath giuen you ouer, and
will bee no more your God : let them put
their trust in Absolom with his large gol-
den lockes, and in the wisdom of Achito-
phel, the wise counsailer, yet say you with
Dauid, Thou O Lord art my defender, and
the lifter vp of my head. Perswade your
selues with Dauid, that the Lord is your de-
fender, who hath compassed you round about
and is as it were a shielde, that doth couer
you on euery side : it is hee onely that may
and will compasse you about with gloze &
honour : It is he that wil thrust down those
proud hypocrites from their seate, and exalt
his lowly and meeke : It is hee which will
smite your enemies on the cheeke-bone, and
burst al their teeth in sunder : hee will hang
vp Absolom, by his owne long haire : and
Achitophel throught desperation, shall hang
himselſe: the bandes shal be broken, and you
deliuered: for this belongeth vnto the Lord,
to saue his from their enemies, and to blesse

With these
and other
such like
reproches,
are the chil-
dren of god
subiect vn-
to.

his people, that they may safely proceed in their pilgrimage to heauen without feare.

CHAP. XII.

Concerning the alterations of true Religion in all ages.

Albeit Dauid and his kingdome, after he was annointed king ouer Gods people, were exercised with many troubles, during his time: yet he obserued the ordinances of the Lord, and kept the true Religion, among his people, according to the commandement of God. After him Salomon had gouernance of Gods people, who in the beginning of his raigne walked after his father Dauid, did build Gods temple and obserued the true Religion: but that lasted but a while: for in his latter yeares, he fell to Idolatry and the seruice of false Gods, so that the true seruice of God began then to be corrupted.

2 After him, his sonne Roboam reigned, at whose beginning y^e realm had such a miserable charge, that it could neuer after recouer it selfe againe: for the kingdome was

was deuised, and tenne tribes which were called afterward Israel, fell from Roboam, and from the true Religion, vnto Idolatry and false seruing of god, and so continued in false superstitious religion, alwaies hating the true religion of god, killing the Prophets, that did teach the truth, and the godly people, & confessed the same many years, and yet al that time perswaded themselues, that they had the true seruice of God, and that their doings did much please God: yea, the face of Gods church was so blemished, and brought to such a smal number of true professors, that the Prophet Elias complayneth, that ther was not one left but he himself alone, whose life also they sought after. Consider well this history and the working of God with his church and true Religion. The Prophet Samuel, had taught the people the true seruice of God: the worthie king Dauid maintained the same al his time, but with great difficultie. Salomon his sonne, a Prince of most singular wisdom & knowledge, perfectly instructed in the wayes of the Lord fell from god, and corrupted gods Religion, with the false seruices invented by man, so y the Lord was so offended therewith, that he cut off from the rule of his po-

steritie, the most part of the kingdome: For the ten Tribes were neuer after him vnder y^e gouernanc of his successiō, neither did they afterward walke in the feare of God, but in Idolatrie and false Religion, till at the last God sent the Assyrians to inuade them in y^e wise, y^e they ouercame them, carried them forth of their owne countrey, dispersed them in many countries among the heathen, sent strangers to inhabite their land, & so vtterly destroyed that kingdome.

3 This was a fearefull iudgment of God, where he had but one small kingdome in the whole world, that bare the face of his Church, where his true honour was maintained, and that so sodainly of twelue tribes, ten should fall from God, to Idolatry, and false Religion: yea, & the other also, during all the time of Roboam, and his sonne *Abia* after him: so that during all this time, there was not in y^e world any Church, or people, where the sincere Religion, and pure word of God, was receiued by publique authority & common order: although God reserued alwaies some that priuately serued him, & feared his name faithfully, who wer alwaies so hated & punished by the Idolaters, that their liues were bitter vnto them.

4 In those daies did the Idolaters make

the selfe same reasons & arguments against the Prophets & their doctrine, which Idolaters do make nowe againste God people, and his true Religion concerning generalitie. The faithfull the lined among those Idolaters with no lesse peril & danger, then the Christiāns haue done in Spaine, and in other Countries, where the Gospall hath not free passage. The Prophets were then imprisoned, and driuen out of their countrey like seditious heritiques, the causers of all euil, as the true preachers in some places of Christendome now are.

5 After the death of the wicked Kinges of Iehuda, God visited his people with some light of the truth by the meanes of Aſa: and King Ioſaphat after him: who reſtozed (although not perfectly) the true Religion, baniſhed the false, and deſtroyed the Altars of the Idolaters. The which reſozmation was done not without great difficulty and trouble, and continued but a ſmall time in that ſame order. For Ioram the ſonne of King Ioſaphat, ouerthrew the true ſervice of God, condemned it, & brought in the place thereof, the ſuperſtitious and Idolatries of the Kings of Iſrael: and ſo the Church continued neuer perfectly reſozmed, but alwaies afflicted,

ted, til the time of *Ezekias*. For althogh *Aza*, *Iosaphat*, *Ioaz*, *Amazias*, *Uzzias*, and *Ioatham*, attempted a refozmation, and were indifferently good Kings, yet was not the Church cleansed of all the Idolatries, and false counterfet religion, as it appeareth by the Prophets, *Elia*, *Amos*, *Isai*, *Osea*, *Micha*. But the worthy King *Ezechia* in the first yeare of his raigne, began to refozme Religion, brake downe and banished all Idols and Images, hill Altars, and what so euer was against Gods commaundement, restoring Gods true Religion after the rule of gods word. The which thing as he brought to passe, not without great trouble & difficulties, so it continued in puritie but a litle time. For his sonne, wicked *Manasses*, who rained after him, put away, and did forsake the true way, and broght in againe al manner of Idolatry & false Religion: & did greedously punish and persecute y^e faithfull people and true Prophets. We shed (saith the Scripture) innocent blood exceeding abundantly. In like manner did his sonne *Ammon* also, who raigned after him.

6 This grienous change remained thus, untill the good king *Iosias* made a newe and godly refozmatiō, which ought to be a glasse to

to all Princes to behold themselves in. But this godly reformation of this good king did not continue, for his sonne & all the kings of Iuda after him forsooke the waies of God, & restored again the idolatrie, and false religion of their fore-fathers, & so continued, till God sent y^e king of Babylon to destroy their Citty, Temple, and countrey: who also led them captiue into Babylon, where they continued many yeares in great affliction: as it appeareth by the Prophets Ieremy and Daniel: so that in five hundred yeares & aboue, in the dayes of al the kings of Iehuda Gods religion was set forth, and receiued in publique order sincerely and perfectly, and the contrary utterly banished and abolished. But in the times of Dauid, Ezechias, & Iosias, (as Iesus the sonne of Syrach witnesseth,) All Kings except Dauid, Ezechias, and Iosias, committed wickednesse: For euen the Kings of Iehuda also forsaake the lawes of God.

7 With what difficultie and troubles, Gods religiō and true seruice was restored after the return of Gods people from Babylon, & how short a time it continued in purity, what troubles & grieuous persecutiōs y^e true seruants of the Lord suffered, it is partly set forth

fourth in Esdras and Nehemiah : after in He-
 ster, and then in Machabes : And although
 vnto the comming of Christ, there was an
 outward face and beautifull shewe of Gods
 religion amōg the Iewes, yet was it so de-
 faced, and vtterly falsified with traditions
 of the Pharises, who were at that time in
 estimation, that Christ himself doth testific,
 that their seruice was but vaine traditiōs of
 men, and the commaundement of God was
 not obserued. All that time there were no
 Prophets, to instruct them in the right way
 for immediatly after y^e captiuitie al prophe-
 lying ceased in Israel. Nowe peruse the Wi-
 skozie of our Saviour Christ in the foure E-
 uangelists, & you shal perceiue in what estate
 Christ found his true religion: what paines
 & trauaile he toke to restore the true & sin-
 cere honouring of God with how great dif-
 ficulty he brought it to passe: and at the last,
 how it cost him his life. After whose death
 the cruelty of thē, who would seeme to haue
 and maintaine the true honouring of God
 ceased not, but stirred most vehement per-
 secution against the true Church of Christ,
 and dispersed it throughout all the worlde :
 With what paines, troubles and difficulty
 true Christianitie was planted, and false
 Religion

Religion put a waye, Saint Lucas partly mentioneth in the Acts of the Apostles, who spent their liues in the building of Christes Church.

8 After Christs death, the cruell tyzant Nero the Emperoz, did persecute the church most cruelly, after whose time, the Church was in some quiet, but not long. For Domitian the Emperour, did persecute Christes Church to destroy his true religiō most haionously. Nerua his successoz was friendly to the Christians. Traian after him, a cruell persecuter and enimie: And then Hadryan after whose time the Church had rest for a while. For shortly after, the Christians that were in Asia, and also in the West partes, were cruelly disquieted. Shortly after this time, did England receiue the Christian Faith, and was the first Countrey of al the world that receiued the Faith of Christ by publicke authoritie. Lucius being the first Christian King. But the puritis of Christes truth did not long here continue, not much aboue one hundredeth yeares.

9 Seuerus the Emperour, wrought all the meanes that might be to destroy Christs Church, and to subuert the true Religion with most sharpe persecution: after whose time,

time, there was some quiet. But shortly after the cruell tyzant *Maximinus* did soze most the faithfull, and likewise after him *Decius*, *Gallus*, *Hostilianus*, *Lucius*, *Valerianus*. *Galienus* granted the Christians peace: *Aurelianus* did persecute them. And *Diocletianus*, moze like an infernal Serpent, then an earthly man, did as it were deuoure the Church most cruelly. In this time, was the greatest persecution that hath been befoze: y^e tormentoꝝ were much moze weary in shedding the Christian blood, & cruelly tormenting the faithfull, the holy Martyꝝ were in suffering the paines. There were in this persecution within thirtie daies, aboue senteene thousand christians killed most spitefully.

10 But *Constantine* the good Emperour became a Christian, set the Church in peace, & was the first Emperour that did by publicke authoritie put downe Gentilitie, and cruelly maintained Christianitie. But y^e lasted not long. For within short time after, *Iulianus* the Apostata, beeing Emperour, went about to vndoe all that *Constantine* had done: vsed wōderful pollicies to destroy the Christian Religion, and did afflict the faithfull very greuously. After this time the church

Eusebius

Eccle. hist.

lib. 8. cap. 9

Church was grievously molested by the Arrians, after with Humes, Vandales & Gothes, and so continued many yeares, till all good learning began wonderfully to bee decayed. And at the length, albeit the Church seemed to be at rest, yet hath it bene euen vnto this day miserable afflicted and wonderfully defaced, by two Vicars of the Diuell, put in commission at one time, about eight hundred years since: The one, *Mahomet* for the East: the other, Antichrist of Rome, for the West. The one foraine, the other a moze nere & domestical enemie to Christiās. For during these foure hundred years Rome hath bene Tophet, and the valley of Hynnom, and the very Altar, wheron hath been sacrificed the body of Gods childe. Whose tyranny and outrage is such, that the Kings and Potentates of the world, haue bene and are greatly dammed and intured by her, as appeareth by many notable pagentes, which shee hath played afoze our time: among which, this one shall serue for many.

II Pope Innocent being displeased with George Pogiebracius, king of Bohemia, for fauouring of Iohn Hus, and his religion: that is to say, for playinge the part of a godly Prince, did excommunicate and depose him,
 appoin-

appointed his kingdome to Mathyas. But Fredericke the Emperour would not thereto consent: and especially after the death of the aforesaid George, when the Emperour and the Bohemians leauing out Mathias, did nominate Vladislaus, sonne of Casimirus King of Polonie, to bee king of Boheme, for the which, great warre and trouble kindled betwene him, and Fredericke the Emperour: wherein the Emperour, had bene vtterly ouerthrowne. had not Albartus Duke of Saxonie, rescued the Emperour, and expressed the vehemencie of Mathias. This fire of dissention being kindled by the terrible thunderbolt of the Popes Excommunication, did yet a greater mischiese. For it hindred the sayd Mathias in his expedition against the Turks, wherein he should haue bene set forward & aided, by Christian Princes and Bishops.

The like curse and excommunication hath beene denounced by the Antichristia Bishop *Pius Quintus*, for the like cause, as wee all know against *M. Elizabeth*, but the same hath beene altogether turned to her & her peoples good, by him that can and will blesse, where Balaam curseth. What should I need to set before you the bloody broiles of France and of the Low-countries thereto adioyning, wrought

wrought and brought to passe, by this demonicall enemy, vnder the colour and name of a holy league, therby to maintaine Idolatry and superstition, and to rote out the religion and seruice of almighty God? It is too too manifest, they haue felt it & al the world cannot but condemne it. But what beter can be expected? Can any good come from Rome? No verily. For as Babylon is full of Ostiches: as Africa yearely breedeth some monster, and as Sodome and Gomer sendeth forth yearely noysome stinches: So the Church of Rome, is the nource and fountaine, which sendeth forth error, rebellion, and vtter desolation (if it were possible) of all christian kingdomes.

12 Now weigh and consider with your selues this same brieue rehearsal of the seate of Gods church, how the church of the Israelites was afflicted in the time of the kinges: then carried into a strang country captiues: after their return and reedifying of the temple, what great perils and troubles it sustained, till after the dayes of the Machabees: next, consider the historie of Christ, and the Acts of the Apostles. After this the ten notable persecutions, which the Church suffered vnder most cruell tyrants, from the eight

yeare of Nero, by the space of three hundred and twenty yeeres, vnto the time of Constantine: and from his time three hundred yeeres after by the Arrians and barbarous *Hunnes*, *Vandals* and *Gothes*, by whose meanes good learning was decayed, & ignorance brought in: and then marke with aduiselement, how that from that time hitherto, Mahomet hath vsurped and afflicted the East Church, and the Pope & West: (for he began to exercise his proud power ouer the church, about the same time, that Mahomet brought in his religion.) Consider I say with aduiselement, in all these times, how litle while Gods Religion was maintained in y^e church, what perillous changes were in the kingdom: what exceeding cruelty was alwaies vsed against the people of God, as though they had bin heretiques, his word condemned as heresy, and the cause of al euils: and you shall easily perceiue that neither Gilgall, Silo, nor Mispah, can assure the Lords tabernacle any rest: and that Religion keepeth not her place and standing any long time.

13 The vse and profite which is to bee made hereof vnto our selues is this: y^e for so much as God hath giue vnto vs his word and the ministerie thereof, in such wise that

we haue amongst vs (blessed be his name
therefoze) his true religion and seruice : let
vs not grow secure, forgetting our duties
vnto him, in regard of so vnspcakable a bles-
sing, least he come shortly & remoue our can-
dlestick from vs. For he hath no lesse cause
to execute this iudgment against vs now,
then he had of old time against the obstinate
and vnthankfull Iewes, of whom he com-
playneth thus: What shall I doe vnto thee, O
Iacob, thou Iuda wouldest not obey? I will
turne me to other nations, and to those will
I giue my name. For he entreateth vs con-
tinually as a father doeth his sonnes : as a
mother her daughters : and as the nurse
her young babes, that we would be his peo-
ple: and loe by our disobedience wee refuse.
It is therefore to be feared, [that the king-
dome of God shal be taken from vs, and giuen
to a nation, which will bring forth fruites of
the same. For I am verily perswaded, there
is nothing that wil moze speedily depriue vs
of Gods fauour, and that wil sooner bring
vppon vs his heauy iudgments, then our
vnthankfulnes, in abusing his worde and
ministerie.

I 4 It saith with vs, as it did with y^e Is-
raelites, after their mighty deliuerace out of

Egypt, in the wilderness: who at the first when *Manna* was strange vnto the, liked it wonderfully, so that they would run out euen on the saboth, although they were forbidden to gather it, but soon after wared weary of it. Euen so in the beginning of Q. Elizabeths most happy raigne, we al as men almost hūger-starued for lacke of spiritual food of gods word, the *Manna* of our soule, were right glad by what occasion, or from what maner of persō soeuer we might hear that Angelical tidings as it were from heauen, of our saluation in Christe, and of our iustification through faith in him: yea, how ioyful were we then to heare God serued in our vulgar tongue, but now either through negligence and lasinesse we sit at home, or if we come to church, it is either to heare news, or eloquent phrases from the Preacher, or to vnderminde and intrap him, or peraduenture to fetch a nappe or two, or to meete a friend, &c.

15 Thzough this fulnes, some are growen so lasis and vnlusty towards the spiritual *Manna*, that they wil no moze goe seeke it abroad, as in former time of need, but they will haue it brought home to their houses, and so make y publick minister, a priuate preacher
as

as if it wer now a time of persecutiō: wher^e as Ely hath his open place by one of the pil^lers of the Temple, wher any man may find him, which is desirous of knowledge. For they which desired to be instructed by *Christ*, asked him: *Rabby, ubi habitas?* Master where dwellest thou? He answered, Come and see. And they came to him: not he to them: he himselfe commanding it should be so: If any man thirst let him come to me.

16 And as touching Religion, many be of Gallios minde, that it is nothing but a question of names: or of Pharaos mind, that it is but a vaine thing: or at most of king Agrippas mind, to be halfe Christians. But *Nazianzene* to the *Arrians* saith, *Aut totum honora, aut totum abijce*: Either hono^r *Christ* wholly, or cast *Christ* wholly away.

17 There be also many which deale with Gods word & his religion, as doth the Butter-fly with the sweet flowers: and that is, euen to die their wings with them, that they may seem to be of a fair painted cullo^r. They thinke y^e holines consisteth in often, & much hearing, how litle soeuer they practise. They can endure y^e sowing of a Gomer, although thy reape but an Ephah. To these it may bee said, as *Phocion* saide sometime to y^e *Athenian* bands, *O quam multos duces, quam paucos*

milites : more teachers then followers.

18 And as for the ministerie, it serueth for nothing now adaiies but euē for a whetstone to set the peoples tongs on edge withal: Come (say they) let vs smite Ieremy with the tong, & giue no heede vnto his words. Gods Ministers haue cause to complain as Ezech. in his time, that they be iudged & condemned at the doores of mens houses : or as christ, & his apostles, by the fire side: & as Iohn Baptist, y they receiue their iudgement at y tablecloth or carpet, not frō any iudicial seat.

19 Do we think that God wil suffer still this contempt of his word & ministry unpunished: he hath already looked a long time for our amending, & hath long borne with our euil doing. And although it is truly said of God, in respect of his long sufferance that he hath leaden fete : so as truely it may be said in respect of his heauy iudgements following the same, that he hath yron hands. We cometh against vs slowly, but when he comes, he payeth home surely.

20 For these forty and 7. yeares past, who hath ledde the life of delights but we? What nation vnder heauen hath bene happy, but our English nation? Our God hath long loued vs: Our God hath long suffered vs,

vs, and with his cheérfull countenance hath most lowingly looked vpon vs: But euen as the Troians, when their cittie was beaten downe flat to the ground, saide thus? *Troia fuit*, there was a Troy, or we had a Troy: so the time may come, wherein we may say, God was in this place, & we wist it not: we had once Gods fauour, & we acknowledged it not.

¶ Say if Gods mercy had not beene a barr to hinder the proceedings of the enimyes of his Church, the time of desolation had already fallen vpon vs: especially, vpon the death and dissolution of our late gracious Soueraigne, which day the Iebusites of this land expected, with as longing desire, as Esau did waite for the daies of his fathers mourning, that they might imbze there hands in the blood of all true harted Iacobs of this realme. But then the Sun of our prosperity was not eclipsed, by reason of a most pappie succession, of a gracious David, whom God placed vpon the seate of this kingdome, to rule his people with a wise and a prudent hart.

¶ Then wee said that our hill was so strong, that it neuer could be remoued, and that we were quite out of the reach of all aduer

sitie, but sone after the Lord shooke the tower of our happinesse with two stozmes: the one was the sword of the deuouring angell, which tooke away 4 0000. of our brethren and Sisters within the space of two yeares or vnder: the other was, the treacherous attempt of wicked subiectes againste our gracious Lord the King, and the estate. But these cloudes were noe sone over blowne, but againe wee returned to our securitie, and when we were sunke vnto the deapth thereof, pleasing our selues in our owne wayes, and putting the euill day far from vs, then were wee vpon the sodaine thrust vnto the bzim of confusion by that late cruel inhumaine, and Diabollicall treason, practised by disloyal and miscreant wzeatches, against the King, the Quene, their royall issue, and the estates of this land, Ecclesiasticall and ciuill.

This treason was as a sea, wherein all other treasons haue lost themselves, no tongue is able to expresse, nor any harte is sufficient to conceiue the deapth of this intended Villanie. Let vs imagine what horror it had bene for vs to behoulde with our eyes, our citties and towns inuironed with domesticall Enemies, who were ready to ransacke

Watson &
his com-
plices.

The secre-
cy of the
treason am-
plifieth the
mercy of
God.

ransacke our houses, to confiscat our goods, to
 massacre our children, to drawe the sword
 of warre in the land of peace, to quench the
 light in our Israell, and to remoue our candle
 and candle-stick out of the place. But bles-
 sed be the name of our God the keeper of Is-
 rael, who neither slumbereth nor sleepeth, who
 hath preserved vs from the violence of our
 enimies and hath deliuered vs *ex faucibus fati*
 out of the Jawes of death and destruction,
 the snare is broken and we are deliuered.
 Our King the Lordes annointed liueth to
 the glory of god & the good of his church, our
 vertuous Queene flourisheth as a fruitfull
 Vine vppon the walls of his pallaces, the
 royal seed prosper in their sight, and al good
 subiects of this land of what condition soe-
 uer they be, haue there harts filled with ioy
 and there mouths wth the songes of thanks-
 giuing, for the Lords gracious protecti-
 on ouer vs. And for our shame hath couered
 their faces, they fret and gnash with their
 teeth, vnto the same pit which they haue
 digged for others they are fallen themselues,
 the sword which they sharpened for others
 entreth thorough ther own sides their bon-
 fire of Gun-powder is turnd to a bon-fire of
 ioy. With the same fire that they thought to
 burne

enimie
 So be it to
 all the
 enimies of
 Sion.

burne vs, they haue bene flaine or scorched themselves.

This is the Lords doing and it is wonderfull in our sight. It was a worthy consideration of a learned man of latter times, who saith, to this purpose, *Est autem hac peculiaris, ars ut ita dicam, diuina sapientia, ita temperare conatus malorum, ut illorum impietatem uertat in suam gloriam: et exitium quod alijs intentant, uertat in authorum perniciem et in bonorum felicitatem.* This is, as I may so say, the skil and the especiall trade of the wisdom of God, so to temper and order the endeouours and attempts of wicked menne, that hee turneth them to his owne glorie, and to turne the destruction which they attempt against others, to the vtter vndoing of the authors of it, and to the happinesse and comfort of the godly ones.

A most sure and euident demonstration hereof we haue in our late deliuerance, for our intended destruction is turned vnto the confusion of our aduersaries: vnto the furtherance of the Gospell, and to the increase of Gods glory. Oh let this day be obserued aboue all the daies of the y^{ear}, let it be writ in Calenders in golden letters, that not only ^{the} age present, but the generations to come, may

Erasmus
upon the 2^d
of Psalme.

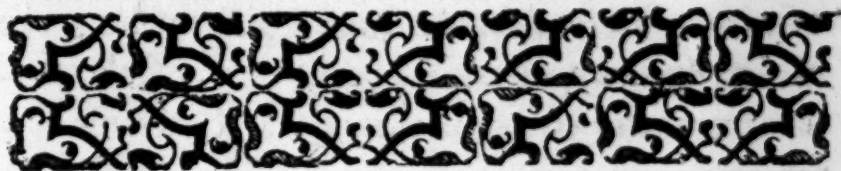
The 5. of
Nov. 1605

may be stirred vp vnto due thankfulness. And yee the beloued of our Lorde Iesus Christ, who are participants and beholders of this great and wonderful mercy, agnize it with thankfull heartes, and lippes, and make knowne your thankfulnes, by your continuall obediencie, for true thankfulness is not verball but cordial, and actual, and therefore as Bernard hath very worthily obserued, it is called *Gratiarum actio*, Bernard.
non gratiarum dictio.

If we despise or sette light by so great graces of the Lord, we are to looke for none other, but that the Lord will take the rod in his handes againe, and vtterly confound and ouerwhelme vs with his iudgements, who would not bee reclaimed and broughte to true and vnfained repentance by his euerlasting mercies: for the Lord wil not be mocked, neyther can he be deceiued. That which wee sowe, that same shall wee assuredly reape. If we sowe the seede of disobedience, vnthankfulness, and apostacie, then shall we also reape the feareful crowpe of death, and euerlasting destruction, both of bodies and soules. ¶ From the which, the Lord of his infinite mercy, saue, keepe and deliuer vs.

21 Let vs then in time recal our selues to a better consideration, and let vs constantly and thankfully imbrace the word of god, and perseuer in the way of godlinesse. It was king Hezekias singular commendatio, that he did cleaue vnto the Lord, and departed not from him. And it was a Christiā resolution of Policarpe to the Læfetenant of *Anthony*, who incited him to deliuer himselfe from imprisonment and bonds by blaspheming chzist: to whom he made this answer; These eighty sixe yeares haue I serued him, and yet did he neuer hurte me: and sure, I will not forsake him now. Euen so let vs resolve, that soz so much as we haue begun our Pilgrimage in the spirite, neuer to ende it in the fleshe: And that if all the worlde would fall away from God and his worde, yet wee, and ours, will serue the Lorde. So shall wee bee sure in the ende of this our pilgrimage which we haue passed with feare, to enter into that spirituall Canaan, which Chziste our Iehouah hath promised to vs.

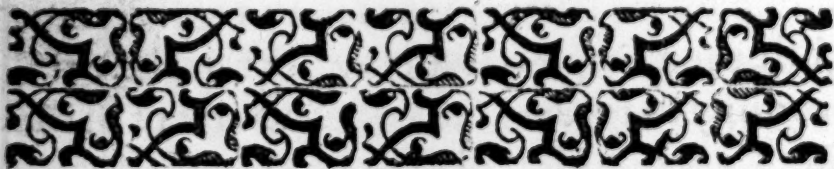
FINIS.

*To the Reader.*

Christian Reader, if by the grace and mercye of God, thou hast receiued that benifite, by these former considerations, which I haue praied vnto God, that euery one (which desireth to be a Christian indeed) may receiue, I doubt not but thou hast a hartly feeling and sorrow for thy sinnes, with a detestation and loathing of the same, and doest earnestly desire to bee reconciled vnto Christ, and to be assured of the forgiuenes of thy sinnes, and consequently of thy saluation, which by no better means thou canst accomplish, then by preparing thy selfe rightly and worthily to receiue the holy Sacrament of the Supper of our most blessed Lord and Sauour Iesus Christ. To which end and purpose, I exhort

To the Reader.

I exhort and beseech thee, (euen for the loue of him who so deerely loued vs that he gaue his life for vs, yea and as thou tendrest the saluation of thy owne soule, that thou wilt enter into the Court of thy owne conscience (which at the latter day will be a witnesse either to iustifie or condemn thee) and examin thy selfe (either hy this which followeth, or by some other Godly and Christian rule,) especially whether thou haue that faith, that repentance, that thankfulness vnto God, and that loue to thy neighbours and brethren in Christ Iesus, which is neseessarie to the receiuing of so great a benefite and blessing, as is the body and blood of our Lord and Sauour Christ Iesus, the onely price of our redemption, lest thou be found guilty at the latter day of the Lordes body and blood, for he that eateth this bread, and drinketh the cuppe of the Lorde vnworthily, is guilty, and eateth and drinketh his owne damnation from which state good Lord deliuer vs.



THE COVRT OF CONSCIENCE:

Wherein 'euery Sinner may examine
and trie himselfe, whether he be fitly pre-
pared to receiue the blessed Sa-
crament of the Lords
Supper.

Dearely beloued in our Lord and Sa-
uiour Iesus Christ, If we will be wor-
thy receivers of the holy Supper of our most
blessed Saniour and Redéemer, it is neces-
sarie that we hearken vnto the holy Apostle
S. Paule, in his first Epistle to the Corinthi-
ans, Chapter 11 verse 27 Where he saith
thus: Whosoever shall eate this bread, and
drinke the Cup of the Lord vnworthily, shall
be guiltie of the body and blood of the Lord.
28. Let a man therefore examine himselfe
and so let him eate of this bread, and drink of
this Cup. 29. For he that eateth and drinketh
vnworthily, eateth and dinketh his own dam-
natiō, because he discernes not the lords body
&c. Here the Apostle sheweth vs the danger
of the vnworthy receiuing the Lordes body
and blood, and also the meanes how we may
bee

be worthy receiuers of the same : namely,
 by examing our selues : which examinatio
 consisteth chiefly in foure pointes : That is
 to say, in Faith, repentance, Giuing of thanks
 to God, and loue towards our neighbours.
 First, we must haue Faith, that is to say, a
 certaine and infallible assurance, and firme
 perswasion that God is a mercifull Father
 vnto vs, in the name of his Sonne Iesus
 Christ our Lord, whom he deliuerd to death
 for vs. Yea, euery sinner must apply Christ
 his merits particularly vnto himselfe. This
 Faith commeth not of vs, neither it is groun
 ded vpon vs, or vpon any thing that is in vs,
 but it commeth from God, and is grounded
 vpon God the Father, the Sonne, and the
 holy Ghost, and vpon the promises of the
 Gospel confirmed inwardly within vs, by
 the working of the holy Ghost, which crieth
 in our harts *Abba*, that is to say, Father.
 Furthermoze, this faith is nourished, confir
 med, and increased in vs by the holy Sacra
 ments. For in the Supper, God as a good
 father (after he hath once brought vs into
 his church by Baptisme) nourisheth vs spi
 ritually with the proper substance of his
 Sonne Iesus Christ, applying and makinge
 proper vnto euery one of vs, y merit of his
 death

death and passion. To this end and purpose is it that Iesus Christ himselfe, giueth vs the Bread and Wine: that he cominandeth vs, to eate and drinke it: that he saith, that the Bread is his body which is giue for vs, and that the Wine is his blood which is shed for the remission of our sinnes by which words he giueth himselfe wholly vnto vs, he will be our nourishment and spiritual life: he will dwell in vs by his holy Spirit, and wil that we abide in him by faith, that thzugh beliefe we may not perih, but haue eternall life, whereof he is the onely hyze and giuer. In like sorte the breaking of the Bread of y Supper, serueth to the confirmation of our Faith, and sure warranting of our saluatiõ: insonmuch as it assureth vs, and causeth vs to see with spirituall eyes, that Iesus Christ was once broken with the pains of death in Hierusalem, to deliuer vs from the same, and to get vs eternall life. Also, in that, that by the Commandement of Christ Iesus, we take the Bread in our hands, and then the Cup: moreouer in that, that we eate the Bread, and drinke the Wine, which turne into the nourishment of our bodies: we are certified, that by the hands of Faith, we take and embrace Iesus Christ our Lozde, for our onely

Mat. 26, 26

Mar. 14, 22

Luk. 22, 19

1 Cor. 11

Iohn. 3, 36

Pfalm. 8, 7

Mat. 11,

Heb. 1, 2

Sauour and Redēmer, and that by the same Faith we eate his body spiritually, & drink his blood, to the hope of eternall life.

Now, euery one of vs must liue by his owne faith, according as wee may make our Confession in the Beliefe, which is called the Apostles, in that euery man saith by himself, I beleeue in God, and saith not, We beleeue. We must not here cast our baines, or think vpon the beleeuing or vnbeleeuing, vpon the worthynes or vnworthynesse of an other man, but vpon our owne. For S. Paul doth not teach vs to examine other men, or that other men should examine vs, but he saith, namely, Let a man examine himselfe. Therefore let euery one of vs for his owne part be assured in his heart, that Iesus Christ the true Messias, is come into the world to saue sinners, amongst whom hee ought to account & esteeme himselfe (by the example of S. Paul) the chiefest. Let him beleeue that Iesus Christ came downe from Heauen into earth, to lift him vp from earth to heauen, that he was made the Sonne of man, to make him the child of God: that hee was conceived by the holy Ghost, and that he was borne of the Virgin Marie: to purifie and cleanse his wicked conception

and birth. Let him perswade himselfe that the Sonne of God hath overcome y^e Diuel, to deliuer him from the tyranny and slavish subiection of the Diuel: that he hath fulfilled all the Law, (louing God his Father with all his heart, strength and might, and his neighbour as himselfe) to get him iustice: that hee appeared before Pilate an earthly Judge, and receiued as an euill doer, sentence of condemnatiō for this life: to exempt him from appearing before y^e terrible iudgmēt seate of Gods iustice, to receiue sentence of death and euerlasting damnation, for y^e he had offended one eternal and euerlasting God. Let him assure himselfe, that the same Iesus Christ went downe to Hell for him, Psal. 22, 1 that is to say, that hee suffered the sorrowes and ferrous of the second death, and of the sincere wrath of God to deliuer him, that hee died a death accursed of God, in that hee was hanged on the Crosse, to purchase him life and blessing before God: that hee rose againe, for a gage and assurance of his resurrection: that he ascended into Heauen; for a certaine token, that hee also shall ascend thither, that hee sitteth on the right hand of God his Father: to be for him an euerlasting Priest, Teacher, King, defender, reconciler,

D 2

and

and aduocate: to be short, that he shall come at his last comming, for his comfort and full redemption. We must also euery one of vs for his owne part make proper vnto our selues: yea, and make ours all the goodnesse and all the riches that is in Iesus Christ: because that in giuing himself to vs, he giueth vs his also benefits. So then in that, that Iesus Christ is God it is to make vs partakers of his Diuinitie: in that, that he is heye and Lord of the world it is to make vs partakers of his Lordship and inheritance, and that we recouer in him the gouernment of all things, which we lost in Adam: in that, that he is well beloued of his Father: it is y we may be acceptable vnto him: in that, that he is rich, it is to make vs partakers of his riches: in that, that he hath all power against the Diuel, Sinne, Hell, Antichrist, the World, and all our enemies, it is to defend and shield vs: in that, that he is iust & good, it is to iustifie vs, and make vs good: in that, that he is happy and immortall, it is to make vs partakers of his blessednesse & immortallitie.

When we shall thus particnlarly apply all the actions and benifites of Iesus Christ our Lord, and also all his essentiall qualities vnto

unto our selues, putting our whole trust in him, and in his promises, and distrusting our selues, then may we boldly come to the Lords Table, whereat we shall enioy Iesus christ, God and man, by the benefit of faith, and shal feele mozeouer a great increase and augmentation of the same.

But we must note, that it is vnpossible for vs to be vnite and made one with Christ, and to be made partakers of the treasures and riches which are in him, vnles we first renounce Antichrist and his kingdome and vnlesse we detest all Idolatrie, superstition and traditions of men, directly contrary to the pure seruice of God, bounded and limited out in his word. For seeing that God is our onely Creator: and hee giueth himselfe wholly vnto vs in the person of his Sonne IESVS CHRIST, the true Isaac, in whom al the nations of the earth are blessed, it is great reaso, that likewise by Faith wee giue vp our selues, & yeelde vs wholly vnto God. And thence is it that God in the Law doth rightfully require of his people, that they haue no other Gods but him: And that they loue him with all their hart, with all their soule, with all their strength, and vnderstanding, that is to say, with all their

D 3

parts

1 Reg. 18.
Deut. 13, 1
and 17. 5

1 Cor. 10,

1 Cor 10

parts, aswel inward as outward. And thêce
is it also, that God doth not onely rebuke &
reproue al them that halt on both sides: but
commandeth also, that they which sacrifice
vnto Strange Gods, should be put to death.
And to this purpose S. Paul (minding to
warne y^e Corinthians to flie from Idolatry,
vseth an argument taken from the knitting
to gether and vniõ that we haue with *Iesus
Christ* our Lord in the Supper, speaking af-
ter this sort. The cup of blessing which we
blesse, is it not the communion of the blood
of Christ? And the bread which we breake,
it is not the Communion of the body
of Christ? As if he would say, that seeing the
Corinthians came not to the Supper to bee
partakers simply of earthly Elements, but
to be partakers really and indæde of the bo-
dy and blood of our Lord *Iesus Christ*, to bee
made one with him by faith, and to be made
flesh of his flesh, and bones of his bones, that
therefore it were too great wickednesse & ab-
omination, to be present in the assemblies
of Infidels, or to be partakers of their idola-
trie. And therefore the Apostle addeth after-
ward, that the Corinthians cannot drinke of
the cup of the Lord, and of the cup of diuels:
and that they cannot bee partakers of the
Lords

Lords Table, and of the table of Diuels. Whereby he signifieth, that it is impossible to serue *God*, and the diuel together, and that whosoener doth communicate with Idolatrie, doth manifestly renounce our Lord Iesus Christ. Therefore seeing that darknesse is no more contrarie to light, vice to vertue, death to life, Paradise to Hell, then the Pope and his doctrine is contrary to our Lord Iesus Christ and to his holy Gospel: it becometh all true faithfull people to withdraw themselves wholly from Poperie, and cast off without delay the yoke of that Romish Antichrist, that they may giue themselves wholly to the seruice of this Saviour and Redeemer Iesus Christ. But if so be that the Communion that we haue with the sonne of God, & the promises of the heavenly Father, cannot intice & perswade vs to yeld our selues wholly to God, to put our trust in him onely, to serue and worship him onely, according to his will, but that we will yet cleaue vnto Antichrist & his seruants & Ministers: yet at the least, let the threatnings & iudgements of God hinder vs, and feare vs so to doe: as when it is sayde, Goe out of her my people, that ye bee not partakers in her sinnes, and that ye receiue not of her plagues.

Act. 14

Apo. 21, 8

And againe, If any man worship the beast and his image, and receiue his marke in his forehead, or in his hand, the same shall drinke of the wine of the wrath of God, yea of the pure wine, which is poured into the cuppe of his wrath, and he shall be tormented in fire and brimstone before the holy Angels, and before the Lambe. And that stinke of their torment shall ascend euermore: and they shall haue no rest, day nor night, which worship the beast and his image, and whosoever receiueth the print of his name. And againe, The fearefull and vnbelœuing, the abominable murtherers, whoremongers, sorcerers, idolatours, and all lyers, shall haue their part in the Lake which burneth with fire and brimstone, which is the second death. Let this therefore be well printed in our hearts, that we be not seduced and destroyed with the vaine seruers of this worlde, which thinke it is a thing not impossible to serue God and the Diuell, Iesus Christ and Antichrist, to follow the commandemēts of God, and of men, and to satisfie the affections of the spirit, and of the flesh, al at once.

2. We

2. We must haue repentance.

The preparation whereof we spake before touching faith which applyed vnto euery one of vs particularly, Iesus Christ with all his riches and blessings, can haue no place in vs, vnlesse it bring forth also in vs a true repentance: that is to say, a true misliking of euill, & a burning loue and affection of goodnesse: as we see the example in Dauid, Peter, Paul, and other holy men. We must haue a sorrow & vnfeined grieve, for that we haue offended God, for that we haue before times wickedly abused our creation, redemption, & Baptisme. for that we haue prouoked God with all our members, for that we haue abused our vnderstanding, heart, tongue, feete, and hands: for that we haue giuen and set forth our soules and bodies (which are the Temples wherein God would dwell) to infidelity idolatrie, superstition, filthinesse, blasphemie, whoredome, extortion, vsury, robbery, gluttony, drunkennesse, ambition, excesse, riot, & other woꝝdly vanities, which is as much as if we would haue lodged God the father, & sonne, and the holy Ghost, in a stinking and filthy priuie.

priuy. We must therefore be sorry for
 our wicked life passed, vsing a true and
 seuerer examining of our selues, which may
 bring forth in vs a displeasantesse and
 horroz of our forepassed renting and break-
 ing by all manner of meanes of the Lawe
 of God, to follow the will of the Diuell, of
 the world, and of the flesh. Now the brea-
 king of the bread of the Supper (which
 is omitted in the Passouer of the Papists)
 should cause vs to acknowledge and detest
 our wickednes, that is to say, whatsoever
 is founde in vs, contrary and repugnant
 to the pure and holy Lawes of GOD. For,
 in that, that the bread is broken for vs, or
 rather in that, that we breake the bread
 of the Supper of our Lorde Iesus Christe :
 it signifieth vnto vs, that indeede it is we,
 that it is our sinnes and iniquities, which
 haue crucified and put to death the Lorde
 of life, who is the very same Iesus Christ
 our Lorde, So that we must not doe, as
 in times passed the Infidels did, which
 made great lamentations and inuectiues
 againste the Jewes, Pontius Pilate, He-
 rod, Iudas, and them that had executed
 and put Christ to death, and in the meane
 season flattered themselves : vaunting of
 their

their own merits and deserts, and did not narrowly consider, that Iudas, Pontius Pilate, Herod, were but executers and ministers of their impieties and sins.

Let vs therefore consider in the breaking of the bread, that our sinnes, yea, the sins of euery one of vs seuerally, crucified the sonne of G O D, and brake him with the sorowes of the first and second deathe, as namely the words of the Supper do shew, that the body of Iesus Christ was broken for vs, and his blood was shed for the remission of our sinnes. And our heavenly Father witnesseth the same, speaking of the death of his Sonne, For the sinnes of my people, haue I smitten him. Esay 53, 3 When if it be so, that our sins being weighed in the balance of the Justice of G O D, were founde to be so weighty, and of so great importance, that his wrath and displeasure could neuer haue bene appeased towarde vs, but by the death and passion of his onely Sonne, which maketh full satisfaction, I say, by the cruell ignominious death of the Crosse: how should not we hence forward Match. 27 detest and abhorre our sinne, as that which is the cruel and bloody murderer of the only Sonne of God: Beholde the Sonne and the

the **M**orne, beholde the **C**lement, beholde the baile of the **T**emple, behold the stones and **R**ockes, which were moued at the death of **I**ESVS **C**HRI**S**T, which shew^ded forth tokens of sorrow, and wee which beare within our selues **t**he cause of his death, shal not we haue in horroz and detestation this cursed enmy sin, that is lodged with in vs.

Shall we suffer him to rule and dwell in vs, as before, that it may bring home death vnto vs? **N**ot so: but we must detest it, as that, that before time seperated vs frō God our chiefest happines: as that, that caused vs to lose the image and similitude of God, according to which we were created at the beginning by **G**O**D**. It is that, that hath wholly destroyed vs, that hath depriued vs of holinesse and righteousness, that hath banished vs out of **P**aradice, that hath made vs slaues to the tyranny of the **D**iuell, that hath made vs subiect to so many miseries & diseases: and to bee short, both to the first and second death. It is that, which after it had set a bar and diuision between God and vs, caused vs to see our owne filthines, purchased to vs shameful & vilainous infamy, made vs to tremble at the voice of our God,

which

which was before most pleasant and louing
vnto vs. It is that, wherby y^e wrath of God
is heaped vpon men: y^e maketh the earth to
become barren, & to bring forth thornes and
thistles: that causes womē to bring forth in
sorrow, and that men eate their bread in the
sweate & labour of their bodie. Seeing then
that sinne bringeth forth, & procureth vnto
vs daily so many miseries: it followeth that
we ought to withdraw our selues from it, if
we will not be wilfull enemies of our owne
pappines & saluation. Now then, I cite here
al disordered and slanderous persons, which
notwithstanding are so impudent to present
themselues to the Lords holy Table. I aske
them what it is that they promised to God &
his Church in Baptisme: They wil answer
me, y^e they promised God to renounce the
Diuel & al his workes. But one of the chiefe
and principal workes of the Diuel, is sinne.
Why doe they not then abstaine from it?
Why are they traytors, and disobedient to
God & his church? Why haue they conspired
with the diuel, the world, & the flesh, against
their owne saluation? How dare they present
themselues before God, to aske him pardon
and remission of their sins: seeing that more
and more they heape sin to sin, & crucifie &
kill

kil again (as much as in them lieth) the son of God, or at y least make a scozne & a scoffe of y purging of his blood, which was applied to them in Baptisme. Put the case that a wicked man, poore, and destitute of al helpe, were fallen into a mire, whereout he could by no meanes raise by himselfe, & that some young Prince passing that way, took the pains to draw him out of the ditch, to make him cleane, to cloath him with gorgeous & pprecious apparel: If this wicked man, & poore miserable caytife, fal againe into this myze wilfully by his owne folly, & beray both himselfe & his apparel, being mozeouer in great danger of his life: would not one think that this man were maruellously vnkind, and a contemner of that princely bouity and goodnesse, & on y other side, a wilful and sworne enemy of his owne health, worthy to be lost and cast away without any helpe or assistance? Euen so standeth our cause with Iesus Chyist. We fel al into y puddle of sinne, in the person of Adam, we are all wicked doers, and worthy of an hundred thousand gibbets before God, we can by no meanes get out of our selues, and out of the ditch of destruction, whereinto we are all fallen by our owne fault.

Gen. 3, 6

Behold

Behold the son of God, the king of kings, & Lord of Lords, which cometh to draw vs out of this puddle, which cometh to wash vs wth his precious blood, which vouchsafeth to cloath vs with the proper cloake of his righteousness and innocency. If we come againe to wallow our selues in the puddle of sinne, if we please our selues in it, if we defile & besurtt the robe of innocēcy which he hath giuen vs in Baptisme, are we not manifest contemners of the inestimable loue & gift of Iesus Christ, and are mozeouer worthy to rotte a thousande times in our filthynes, or rather to gnash our teeth euerlastingly with the diuels in hell? It is euident.

Seeing then y^t it is so, that the end of our redemptiō, baptisme, & iustificatiō, requireth of vs to abstain from sin, (so farforth as possibly we may, & our fleshly infirmity wil suffer) we must take al paines and diligence by the vertue of the spirit of God, to cast out from vs all foulenes & filthynes: Idolatry, blasphemy, rebelliō, hatred, murther, whoredome, theft and vsury, & al other things contrary to the holy Lawe, if we will not bee moze than ingratful towards Iesus Christ, and open enemies of his Church, and our owne saluation. But because it is not sufficient

ficient for the inducing of a true and health-
 ful repentance, to acknowledg our misery, to
 abhorre it, to confesse it and to abstain from
 it, but we must also know desire, and do that
 good which God cōmandeth in his word: we
 must consider the argument which ought
 earnestly to stir vs vp. to the sanctifying of
 the name of God. First. in y we are ioyned
 and made one with Christ Iesus in the
 supper, in that we are made flesh of his flesh
 and bones of his bones, in that we liue by
 his holy spirit: ought not this vñd good cause
 to exhort vs to conform our selues to the I-
 mage and likenesse of y holines of our Lord
 Iesus Christ: Can he dwell in vs, nourish vs
 with his own substāce, quicken vs with his
 holy spirit: ioyne vs vnto himself by y bond
 of Faith, yet so, that he, his holy spirit, and
 faith, bring not forth in vs good workes?
 Moreouer, for so much as he doth not giue
 himself vnto vs halfe-meale, and destitute of
 his qualities and riches, & accompanied w
 all spirituall gistes and blessings, adozned
 with righteousness and perfection, accompa-
 nied with innocencie & sanctificatiō: how can
 we receiue Iesus Christ enriched with all
 his graces, that the righteousness of our
 head, may not shine in vs which are mem-
 bers :

bers : yea, shine in all our parts as well inward as outward: Must it needs be, that the two partes of our soule, that is to say, our mind and heart, which ought to apprehende and take hold of the promises of God, which ought to receiue by faith the body and blood of our Lord Jesus Christ, y is to say, whole Jesus christ true God, equal in euery respect to God his father, & true man made of humane body and soule: that this mind & hart (I say) must be applyed to the meditation and loue of worldly & wicked things, being destitute of the knowledge and loue of God, and of the loue of our neighbour: doth it behoue our body, which is the temple of God, to be prophaned? That our eares, which wer created of God to heare his voice, shold be stopped against it, & be opened to vanities, wanton talke, & vnchast worldly songs. Doth it behoue our tongue, which is bound by the right of creatiō, to sing the praises of God, & by the right of redemption, to shew forth the Lords death till her come: That this tongue, which is so proper an instrument of the glozy of God, shold be mute to goodnesse, incessantly occupied in backbiting, slaundering, blaspheming, or at the least in speaking idle wordes, whereof one day we shall

✠

shal yeeld an accoutt befoze the thorne of the
 Maiesty of God? Doth it behoue our mouth,
 which ought to receiue the blessed signe of
 the body and blood of our Lord Iesus, to sup-
 presse the benefit of our redemption, and to
 haue adders poyson in it? Doeth it behoue
 our hands, which ought to take (at the sup-
 per) the assured gage of the loue of God, the
 infallible pledges of his league with vs, the
 earnest penny of our saluation, to be void of
 goodnesse: & beside that, be giuen to extortio,
 theft, murder, oppressio, & violence? Doth it
 behoue our feete, which ought to runne and
 make hast to goodnesse, to be ready and light
 to runne to mischiese: No surely, but as he
 which calleth vs is holy, so likewise must we
 also be wholy holy: as he hath brought vs by
 holy Baptisme into his holy house, which is
 his church, the Cōmunion of Saints: ~~And~~
 so likewise must we lead therein a good & ho-
 ly conuersation: as he hath washed vs from
 our sinnes, by the precious blood of his son
 Iesus Christ, so must we die to them, & liue
 in rightecusnesse: as he hath called vs to the
 incorruptible hope of the blessed resurrec-
 tio & eternal life: so must we lift vp our harts
 on high, & not be buried like Moles in this
 fraile and transitozy earth. To be short, see-
 ing

ing that the grace of God is set before vs e-
 uery day, and his holy word soundeth in our
 eares, to this onely end, y it may be salua-
 tion vnto vs, & that (renouncing al vngod-
 linesse & worldly desires) we should liue so-
 berly, iustly, and godly in this present world,
 looking for the blessed hope and appearing of
 the glory of the mighty God, & of our Sa-
 uior Jesus Christ. We must pray vnto this
 good God, y he would giue vs grace, so to
 behaue our selues towardes him in liuing
 godly, so towards our neighbours in liuing
 iustly, so towards y poore in relieuing them
 charitably, & so towards our selues in liuing
 soberly, that we may be found at the day ir-
 reprehensible, by the meanes of that his wel
 beloued Sonne our Lord Jesus Christ.

Tit. 2, 11
 12, 13, 14.

3. Of thankes giuing

Thirdly we must giue thanks to this good
 God, for the benefit of our redemption:
 and for this cause the Ancients called the
 holy supper, Eucharistia, that is to say, grate-
 fulnesse, good grace, giuing of thanks. For if
 so be that our ordinary food, and daily bread,
 which God giueth vs for the nourishmēt
 of our bodie, ought to be sanctified by the
 word, & receiued with thankesgiuing: ought
 we not much more to thanke God for the
 heauenly bread, & for the nourishmēt of our

soules, which is offered vnto vs, & really giuen vs in the holy Supper of Iesus Christ:

And wee see also, how Iesus Christ himselfe sheweth vs an example hereof. For when he tooke the bread of the Supper S. Mathewe, and S. Marke say that Iesus Christ blessed. And S. Luke expoundeth this word to blesse, when he saith, that he gaue thanks.

Now then, seeing that we see, that Iesus Christ, whē he tooke the bread of the supper, gaue thanks to God his father, as he did also when he tooke the cup, & that for the redemption of mākind: it is our duty to do the like. And that we may be the better moued to giue thanks to God, we haue to consider, the greatnesse of the benifite of our redemption, & the excellency of the gift which God giueth vs, at his holy table, which cānot bee done, vnlesse we consider our miserable condition, which was before figured by the temporall captiuitie of Egypt.

We see there, how Pharaoh was strong and mighty, how he knew not the general, how he went about to kill all the seede of the Israelites, by the suppression and death of their men childzen: we see also how excessively he caused the Israelites to work without any hope of wages, how he would not suffer them

them by any means to sacrifice to the Lord, nor to goe forth of the land of Egypt.

Which thing continued not for one yeare or two : but for the space of foure hundred & thirtie yeares . Here may we liuely behold a draught of our misery. We were all lost and destroyed in Adam. We were holden captiues in the helly Egypt, vnder the Tyranny of a spirituall Pharaoh, which is the Diuell. This Tyrant was strong and mighty : he suffered vs not to serue our God. He made vs to labour incessantly in slauish and vnfruitfull workes of sinne, to the establishment of his owne kingdome. He slew not onely our men childzen, but he led vs al indifferently, to vtter ruine and destruction. And this Tyranny had not onely continued for a certaine time but had bene eternal and for euer permanent, if the mercy and power of our God had not plucked vs out of it by the ministry of the true Moses, which is our Lord Iesus Christ, who is the true Lambe which the heauenly father hath deliuered to death, to deliuer vs from it, and purchase vs eternal life. And it is saide, that God so loued the world, that he hath giuen his onely begotten sonne, that whosoever beleeueth in him should not perish, but haue

euerlasting life. Now then seeing this good
 God hath done in vs so great a pleasure, as
 to free vs from the tyranny of the Diuel, of
 sinne, of death, of hel: seeing y his loue was
 so great, that he deliuered his onely Sonne
 to the cruell and ignominious death of the
 Crosse, for vs, which were the seruants and
 bondslaves of Sathan: his welbeloued, for
 vs, which were his enemies: the iust, and y
 Lambe without spotte: for vs which were
 sinners and corrupt: the onely heire of Pa-
 radice, for vs, which wer worthily heires of
 hel: ought we not to be rauished with ad-
 miration of this great and unspeakable loue
 of God towards vs: & our tongues to be for
 euer displayed to publish with a loud voice
 the praise of the benefit of our redemption?
 It is very reasonable, and therefore we see
 that Iesus Christ admonisheth vs of our
 dutie in this behalfe, speaking of the cele-
 bration of the holy Supper. Doe this in
 remembrance of me. And S. Paul expresseth
 what remembrance this is, when he ad-
 uertiseeth vs, that as often as wee shal
 eate this bread, and drinke this cuppe, wee
 shewe the Lords death till he come. Seeing
 the that god requireth of vs a true acknow-
 ledging of his benefits, which wee receiue
 at

Luk. 22, 19
 1 cor. xi, 24

at his hands & bountifullnesse, by the means
of our Lord Iesus Christ: let vs take heede,
that we be not spotted with the fault of in-
gratitude, especially, if we wil not incurre
the wrathfull displeasure of God, and ac-
knowledge him for Iudge, whom we would
not acknowledge for a gentle and mercifull
father: as Saint Paul also to this purpose
threatneth the ingrate and forgetfull, when
he saith, *Whosoever shall eat this bread, &
drinke the cup of the Lord unworthily, ea-
teth and drinketh his own damnation.* And
rightfully is the vengeance of God display-
ed against them, which wickedly suppress
the glory of God, in that, that concerneth
their own saluation. For if so be that a mur-
therer ready to be hanged for his wicked
deedes, casting away and reiecting his prin-
ces gracious pardon (& not boughsasing to
thank him for it) deserueth worthily y^e gal-
lowes: so if a child deserue the rod, for not
giuing once I thanke you to his father, whē
he hath receiued at his handes great and
singular benefits: much more we, which for
our sinfull and wicked deedes deserue to
bee hanged in hell, if wee contemne the
grace of God our soueraigne Prince, and
make no count of this everlasting benefite,

which our heauenly father presenteth vs vñ-
al in Iesus Christ, who is offered to vs in
the supper, by good right and reason we are
worthy to perish for our vñkindnesse and
vñthankfulnesse. Vnt here must we dili-
gentlie marke the pointes that follow.

First, this acknowledging must be made
to one onely God, by his onely sonne Iesus
Christ. For euen as God by his onely sonne
hath created & redẽmd vs from euerlasting
death: so wil he that to him alone, & by him
alone, in whom he is wel pleased, we render
thanks for his benefits. And we see how S.
Paul setteth this forth vnto vs in many pla-
ces, and precisely in the Epistle to the Ephe-
sians, where he saith, Blessed be God, euen
the father of our Lord Iesus Christ, which
hath blessed vs with al his spiritual blessing
in Heauenly things in Christ, as hee hath
chosen vs in him before the foundation of y
wozld: but they which cal vpon Saints, and
put their trust in them, or in their merites,
they also which make them patrons and ad-
uocates to God ward, and likewise
they which trust in their owne strength, in
their owne free will or good woꝝkes, robbe
God of his gloꝝy, and cannot giue him true
thanks for the benefit of redemption. For
we canot giue to any creature, the least ioy

that may be in the matter of our saluation : but we commit sacriledge against God the Creator.

And therefore renouncing our selues and euery liuing creature, let vs say with the Apostle, Vnto the king euerlasting, immortall, inuisible, vnto God only wise, be honour and glozy for euer and euer.

1 tim. i. 17

Secondly, thanks must be giuen, not with the mouth onely: but with y hart also. For, seeing y God is a spirit, he requireth a seruice of vs, that is agréable to his nature: that is to say, he will be serued of vs in spirit and truth. And therefore, when y prayeing of God for the benefit of redemption, cometh in question, we must haue our hearts lift vp on high, and there must be a consent and mutual agréement betwéen our inward affections and our tongues, as we see how David exhorteth himselfe to the same, when he saith, My soule praise thou the Lord, and all that is within mee praise his holy name. My soule (I say) praise thou the Lord & forget not al his benefits. And the blessed Virgin singeth the selfe same in her song, saying: My soule magnifieth the Lord, and my spirit reioyceth in God my Saviour. Now all hypocrites, and wicked persons, also they

Psal. 103

Luk. 1. 46

they that sing and praise in an unknowne tongue, are here reprov'd. For where there is no understanding, there is no affection nor wil, and consequently no faith, without which, whatsoever we doe, bee it neuer so faire and glorious before men, it is but sin and abomination before God. Let vs take heed therefore that in this behalfe we wander not, and goe astray, least we be condemned with the Jewish people, which honored and served God in vaine, insomuch as they came neare vnto him onely with their mouthes, & honoured him with their lipps, but not with their hearts.

Esa. 29, 13.
Mat. 15, 8
Psal. 34, 1
1 thes. 5, 18

Thirdly, it must be done at al times and seasons, is to say, aswel in affliction, as in prosperity: & to this purpose David protesteth, that he wil always giue thanks vnto his Lorde, and that his praise shal be in his mouth continually. And Saint Paul admonisheth the Thessalonians, To giue thāks in al things: adding, For this is the wil of god in Christ Iesus. But this is cleane cōtrary to time servers, & to all them which in time of prosperity savor vpon the Gospel, and are wel cōtent for y time to praise God whom afterward in time of affliction they despise & set at naught.

The

The cause of this mischief is, for that they haue not yelded themselves to the Church of **G D D**, for a good end and purpose, as to extol the glory of god, to seek their own saluation, and the saluation of their brethren, but rather to make themselves greater in their goods and honors, and to satisfie their owne affections. And therfore it cometh to passe, that as soone as the diuel lifteth vp his hornes against the Church of God, and persecutions be at hand, they melt away by and by in afflictions, as doth wax before the fire: they are offended, and parched with the Sun of the Crosse, they are sorry for the good they haue done, they repent themselves that they were so hasty to confesse the name of our Lord Jesus Christ in the assembly of faithful, they wish they had neuer known **G D D**, nor his word, nor his Church, nor his Ministers, because they make greater account (as Esau did) .of one messe of potage, than of the birth-right and blessing of the heauenly father. But let such manner of persons knowe, that it shall no more profit them, that they made a faire beginning and iolly holding vp of their buckler: then it did Cain, Esau, Saul, Iudas. For seeing that sentence is generall, that whosoever
conti-

Ge. 25, 3

continueth vnto the end, he shal be saued: it followeth by the contrary, y^e al they which do not continue constantly in the confessiō of the son of god, and are hindered by their goods and honours, loue of the world, ease of their flesh, to set forth & declare with a continual train, the benifit of our redemption: it followeth (I say) that such persons shal go to ruine and euerlasting destruction.

Psal. 116,
12, 13, 14.

Psal. 40, 9

Last of all, this acknowledging must not only be priuate, but publike, in the face and presence of the whole Church: and therefore as Dauid saith. What shall I render vnto the Lord for all his benefits towards me? I will take the cuppe of saluation, and cal vpon the name of the Lord, I will pay my bowes vnto the Lord, euen now in the presence of all his people, And againe, I haue declared thy righteousness in the great congregation: Lo, I haue not refrained my lips, O Lord thou knowest, I haue not hid thy righteousness within my heart, but I haue declared thy truth and thy saluatiō. I haue not concealed thy mercy & thy truth from the great congregation. So then this ought to be well printed in the heart of the weake, & those that are ashamed to confesse & praise openly our Lord Iesus Christ. For
seeing

ſeeing that GOD doth auouche vs openly
foz his people, and giueth himſelfe freely
vnto vs, and to our children, in the perſon
of his welbeloued Sonne our Lorde Ieſus
Chriſt, wee can doe no leſſe, then auouche
him publiſhly foz our God and Sauour, in
the perſon of that ſame his welbeloued ſon
Ieſus Chriſt our Lord.

4. Of Lone.

FAith, Repentance, and acknowledging
of GODS benefites, cannot haue place
in vs, and in vaine are we called Chriſti-
ans, oz that we bragge of our ſelues foz the
practiſe of the Commandements of the firſt
table, which concerne the ſeruice of God be-
fore mentioned: vnleſſe we ſhew the effects
by the keeping of y^e commandements of the
ſecond table, which concerne the loue of our
neighboz, w^out which we cannot worthily
preſent our ſelues to the holy Table of Ieſus
Chriſt our Lord. And therfore it is, that Ie-
ſus Chriſt himſelfe in the Sermon of the
Supper, which he made to his Apoſtles the
ſame night that he was betrayed & deliue-
red to death foz vs, did diligently beat this
point into their heads, ſaying, By this ſhal all
men

Ioh. 13, 35
Ioh. 15, 12

men knowe that yee are my Disciples, if yee haue loue one to another. And againe, This is my commandement, that ye loue one another, as I haue loued you. Greater loue than this hath no man, when any mā bestoweth his life for his friends. Ye are my friends: if yee doe whatsoeuer I commaund you. To this same ende tendeth also that, that the same nighte IESVS CHRIST washed the feete of the Apostles: after which washing, he saide vnto them, Know ye what I haue done to you? ye call me Maister and L, and yee saye well, for so I am. If I then your Lord and Maister haue washed your feet: ye also ought to wash one anothers feet. For I haue giuen you an example, that ye shold do euen as I haue done to you.

We must therfore (according to the commandement and example of the Sonne of G O D) bee furnished with true and hotte loue, y we may worthily present our selues to the Lordes Table. If we will haue a true description of this loue, we must take it of Saint Paule, which painteth it out in liuely colours, writing to the Corinthians in this sorte. Loue (saith hee) suffreth long, and is bountiful, Loue enuieth not, loue doth not boast it self, it is not puffed vp, it disdaineth not,

not, it seeketh not her owne thinges, it is not prouoked to anger, it thinketh not euill, it reioyceth not in iniquity, but reioyceh in the trueth. It suffereth all things, it beleeueth all things, it hopeth all things, it indureth all things. **See** what maner of loue ours ought to be, euery one of vs must endeouour, that all the parts of this description may rightly agree vnto vs. We are many waies and sundry sorts exhorted to this loue, and brotherly con corde in the holy Supper of our Lord Iesus Christ.

First in that, that we must wait one for another, & that it is not lawfull for euery one of vs to celebrate the Supper particularly and apart: but when the whole congregation is assembled together, al y faithfull together must take, eate, and drinke, the Bread and Wine of the Supper, according to the commandement of *Iesus Christ*: Take ye, eate ye, and drinke ye all of this. It is a true figure and testimony of the vnitie that ought to be among vs.

1 cor. I, 35

Mat. 26, 26

Mar. 14, 21

Luk. 22, 19

Moreover, in that, that we being all gathered togeather in one house of **GD**, which is his Church, we do there all cal vpon one self same father, which is in heauen, we all haue one self same head, Aduscate,
and

Math. 12

Ioh. 11, 17

1 Timo. 2.

1 Iohn 2.

and intercessour, which is Iesus Christ: We are all quickned with his holy Spirit which dwelleth in vs; in that, that we all haue one selfe same Word of God, in that, that we all eate of one selfe same Spiritual meate, and drinke all of the selfesame spiritual drinke, in that also that we all pretend as brethren to one selfesame inheritace, which is the kingdom of heauen: ought not this to enflame vs with true and hote loue?

Finally, the making of the bread and Wine of the Supper, doth teach vs also what vnitie and concozd we ought to haue one with an other: for as we see, that the bread is made of many cornes, and yet notwithstanding afterwardes is but one selfe same lump of bread: as wee see also that the Wine is made of many clusters of grapes, & yet after it is made, is but one onely wine: in like sort must the Christians, which are many in themselues, bee ioyned together through loue into one body, which is the Church, whereof Iesus Christ ought to bee the onely head and leader. But wee must note, that this loue, whereunto we are exhorted by so many reasons of the Supper, cannot bee where there is enuie, brawling, contentions, rancour, debate, and diuision:

tion : and therefore, befoze wee come to the Supper, (which is a witnes of our agreemēt as well with Christ, as with his congrega- tion) if wee haue had any strife and conten- tion with our bzethzen : wee must louinglie reconcile our selues vnto them. If any man haue offended vs, wee must franckely and freely forgiue our bzethzen, yea our ene- mies, as wee would that our good GOD should pardon vs, and as wee see how I E- SVS CHRIST our Lord hath left vs an example of his loue, whē he pzaied to GOD his father for his enemies which put him to death : as we read also that Saint Stephen did the same. Againe, wee must also marke, that this loue ought to bee practised in all e- states. Kings must loue their subiects, they must be Purces of the Church of GOD, louers of common peace, they must vse their people with all moderation and clemencie. So likewise must y^e people hono^r the King, they must pay him their tribute faithfullie, they must be obedient to al his Lieftenants and Officers. The Pastour must loue his flock hee must watch, take paines, and pray incessantly for it. So likewise must the sheepe loue their Pastour, the fathers their children, the children their fathers and mo-
S
thers

Mat. 5, 23

Luk. 23, 34
Acts. 7, 60

Esa. 49, 23

1 Pet. 2, 1
Rom. 13, 2

Sam. xii 1

thers, the wife the husband, and the husband the wife, the maisters their seruantes, and the seruants their maisters : and euery one in his calling must endeouour to exercise loue in that vocatiō wherevnto God hath called him. For otherwise it will be impossible for vs to doe our duties faithfully, aswell towards God, as towards men, if the rule of loue doe not guide and gouerne vs in all our doings.

Other necessarie obseruations for
them that will come to the
Lords Table.

In the foure Articles aforesaid, consisteth
true examining of our selues: notwithstanding, we must take good hēde to these
poynts and notes which follow.

First wee haue to note, that wee must not
cast our heads, & bende our bzaines to examine curiously āother mā's life: as many do
which stretch out and scanne so narrowly & blemishes of their bzethzen, that they forget
their owne. It is to be wished, and we must
procure it as much as lyeth in vs, that the
church of God may be maintained in purity,
without

without shew of offence. But soz somuch as in this world corne shall alwaies be mixed with chaffe, wēdes with wheate, good fish with bad, Judas with true Apostles, foolish Virgins with wise, yet none of vs must be offēded therefore And mozeouer, let euery man indeuour to finde that perfection in himselfe, which he desireth to bring into another.

Mat. 3, 12

Mat. 13, 2

Secondly, we must not thinke that faith, repentance, giuing of thanks and loue, and other vertues which God requireth of vs, can be perfect here in this worlde: for there will be alwaies in vs, what regenerate and newe borne soeuer we be) some remnantes of sinne, of incredulitie, of lacke of repentance, of vnthankfulnesse, & selfe loue, which is directly contrary and opposite to the true loue of our neighbour. As long as we liue, & flesh wil fight against the Spirit, the Diuel and the world will make warre against vs: as the life of the Patriarchs, Prophettes, and Apostles, doe sufficiently witnesse vnto vs: so that, euen to the last breath of our life we shal haue neede to craue of our God, that he would forgiue vs our sinnes, through his sonne Iesus Christ.

Rom. 7, 2

Galat. 5,

1 Pet. 5, 8

Notwithstanding, so farre it is that the

imperfections which are in vs, should cause vs to draw backe from God, and from this holy banquet, that rather (so that we are displeased with our selus for them) they ought to cause vs to come the sooner, to the intent, that as poore famished creatures, we might more greedily, & with greater desire, receiue Iesus Christ, which is the true shephard of our sonles.

Thirdly, although it be not required of the worthy comming to the Supper, to haue a perfect faith, perfect repentance, perfect giuing of thanks, perfect Loue: yet must they be (notwithstanding) true, & procéde from the heart, & from the spirit. Our faith must not be feigned, our repentance, must not bee counterfeite & painted, as that of hypocrites: the thanks which we giue to G D D, must not come onely fro the mouth, neither must we loue our brethren in word onely, and not in deede: but let the whole profession of our faith, and Christian life, aboue all things, be farre from ostentatiō and hypocrisie, so that we take more paines, to be good Christians in deede, and before God, then to be so counted and taken before men. Which grace, Lorde for thy sonne Christ Iesus his sake grant vnto vs.

Of those that refuse wilfully.

BUt as there are many which do amisse in presēting themselves vnworthily to the Communion : so there are manie which doe amisse on the contrary side, in that they will by no means come, nor presēt themselves to this holy banket, for feare of cōmunicating (as they say) vnworthily : & so consequently to be culpable of the body and blood of Iesus Christ. But let them that abstaine of set purpose from the Lords holy table, know, that it is no lesse faulte, vpon an vnthankfulnesse and contempte, to abstaine from the holy and sacred meates which God presenteth to vs at the Supper, then to receiue it vnworthily: as we see y a Patient, which being very sicke, maketh no account of the receypte and dyet which the Physitian hath prescribed : is no lesse faulty then hee which abuseth, or vseth it not competently, as the Physitian hath appointed.

Therefore, let not this sort of people flatter themselves, as though by this meanes they could be excused both before God & men, seeing that it is a most certaine truth, that so hainous ingratitude is in no wise to be admitted.

mitted, or worthy excuse. For first of al such men do willingly contemne the commandement of Iesus Christ, which saith to all his, Do this, take yee, eate yee

Secondly, they contemne the blessed remembrance of the death and Passion of the Sonne of GOD, who commaundeth al the faithfull to celebrate the Supper in remembrance of him.

Thirdly, they contemne the price of their redemption: that is to say, the precious body and blood of Iesus Christ, which are giuen & distributed to all faithfull Christians in the Supper: according as it is saide, This is my body, which is giue for you: This is my blood, which is shed for the remission of your finnes.

Finally they dispise the church, & the unity thereof, and willingly excommunicate themselves from the communion which the faithfull haue in the Supper, as well with Iesus Christ, as one with auother. We see therefore, how fondely these contemners of the Lords holy Supper doe fall, and are utterly inexcusable. And therefore let vs take good heed, that we followe them not, if we will not be punished with them, which for their Oren, Farnes, Mises, and Traffique of Marchaundize, refused to come to the marriage in the Gospel,

Mat. 12, 7

Luk. 14 22,

Con-

Contrariwise, of them which come vn
woorthily to the holy Supper of
the Lorde, or ought not to
be therevnto ad-
mitted.

AL Atheistes, that is, such as are with-
out GOD, misbelieuers, ignorant of
God and his worde, all heretiques and false
Prophetes, all Magicians, Idolaters, and
superstitious, which are partakers of the ta-
ble of Diuels: likewise all they which haue
but an histozical faith, all y^e adherents & mi-
nisters of the Romish Antichrist, and they y^e
establishe by any manner (whatsoever) his
kingdome, or depende thereon: also al they
which haue not y^eelded themselves to the
Church of God, and haue not made profes-
sion of their faith. Finally, all they that cu-
stomably swear either by the name of God,
or by their faith, and apply it to vaine mat-
ters, and causes of no value: al these ought
to abstain from the Lords table: for somuch
as they haue not a true trust in god, without
the which wee cannot be members of Iesus
Christe, nor consequently be apte and meete
to receiue life of him, which is the only head
of the true faithfull.

These haue not repentance.

AL they which liue slanderously, all impenitentes, and vnthriftes, al contemners of God, of his worde, and of his holy assemblies, all blasphemers, & denyers of the name of God, al despisers of correctiō, and Ecclesiastical Discipline: they also that haunt and frequent ordinarily euell company, which walke in the counsel of y wicked, which stand in the way of sinners, which sit in the seate of the scoznesfull. To be shorste, they in whom appæreth no amendment of life, no regeneration, and they that commit heynous and infamous vices, and suche as are to be punished by the Magistrate: all these, after that they are known to be such, ought not to be admitted to the Supper: & if they present themselves vnto it, they ought not to be receiued, least that that is holy, bee giuen to dogges and Swine, to the great dishonour of G D, and slander of his Church.

Of them which sinne against the third Article, which consisteth in giuing of thanks.

With

Without true faith and repentance, we cannot be meete to set forth the praises of G O D, who wil not be praised by the mouth of the wicked and therefore al Infidels, Ignorants, and Impenitents, sinne also against this Article, and ought not to be receined to the Lords Supper. Also, they that are madde, or fols, either by nature, or some other accident. They also, which by reason that they be under age, (as litle children) cannot shew forth neither the Lords death til he come, nor are capable of the Supper of the Lord.

These are not thankful.

Finally, they which by fragilitie, unkindnesse, and contempt, in time of persecution did forsake Gods cause, and renounce the name of our Lord Jesus Christ, ought not also to be admitted thither: vnlesse that they doe first make open confession of their fault, and be reconciled to the Church of God.

Of them which sinne against the fourth Article, which consisteth in loue towards our Neighbour.

The disobedience to father and mother, to y Magistrate, and to al superiours, the seditious conspiratours, fighters, mur-

These are voyd of loue

murderers, and such as bear malice and hatred against their neighbours, they that are carried away with the fire of reuengement, whozemongers, adulterers, incontinēt buggerers, Drunkards & Gluttons, Deceiuers, Thēues and Usurers, Backbiters, Mockers, False witnesses, Lvers and common periured Persons: and in summe, all they which make an Arte of the breach of Loue toward their Neighbours, conteined in the second Table of the Lawe of GOD, ought not to bee receiued to the Supper. For, seeing that the Scripture pronounceth thus, y such sort of men as haue non acquaintāce of God, are shut out of the kingdome of Heauen, and shall not dwell in the Lords holy Mountaine: they ought of right to bee shut out from the sacred signes, whereby the faithfull are ioyned to IESVS CHRIST, and made possessors of eternall life.

FINIS.



Prayers for priuate houses and Families.

Morning praier.

O Most gracious God, and louing father, wee hartily thanke thee, for all thy louing kindnesse, so abundantly shewed towards vs; for our election, creation, redemption, mercifull vocation, iustification, sanctification, continuall preservation, and for that same assured, and most comfortable hope, which thou hast giuen vs, of our glazification, in the world to come. Wee praise thy gracious goodnes, for so mercifully preserving of vs, this present night, and deliuering of vs, from all dangers, both of soule and body: for that thou hast granted vs, so sweete and comfortable rest, and hast now presently brought vs, to the beginning of this day. And as thou hast safely preserved vs, vnto this present houre, from all the dangers of this life: so we beseech thee to continue this thy fauour towards vs, this day, and the whole course of our life. Suffer vs not by the vaine allurements of this world, to be drawne away vnto sinne and wickednesse.

Amen

Assist vs with thy grace and holy spirit, that we spend not our time vainely, or idly, but that we may alwaies, be diligently exercised, in the duties of our calling, to the benefit of our brethren, and discharge of our owne consciences. Graunt that in all our consultations, words, and works, we may euer haue thee present before our eyes.

Euening prayer.

O Most gracious God, and louing father, we hartily thanke thee, for all thy louing kindnesse, so abundantly shewed towards vs: for our election, creation, redemption, mercifull vocation, iustificatio sanctification, continuall preservation, and for that same assured, and most comfortable hope, which thou hast giuen vs, of our glorification, in the world to come. We do praise thy gracious goodnes, for so mercifully preserving of vs, this present day, and deliuering of vs from all perils and dangers, both of soule and body: and giuing vs all things necessary for this present life, as health, foode, apparrell, and such like. This gracious goodnes of thine, wee beseech thee O Lord, to continue towards vs for euer. And here we offer vp vnto thee, our soules, and bodies, our liues, and al that we haue,
in

in assurance that that cannot perish, which is committed vnto thee Take vs into thine hands, and keepe vs this night, that our bodies may sleepe, and our soules may watch for the comming of thy sonne Christ, that so both our Bodies and soules maye bee the more apt, and the better able, to serue thee in that estate and callinge, wherein thou hast thought good in thy great mercy, to place vs.

Then, Morning and Euening,
as followeth.

WE confesse and acknowledge, O most mercifull Lorde, that we are most miserable, and wretched sinners, as well by the Originall corruption of our nature, as by the course of our euill and naughty life : we haue, and doe dailye transgresse and break, thy most holy lawes and commaundements, both in thought, worde, and dede. By the meanes of this sinne and corruption of ours, we do continually deserue most iuste condemnation, and to be for euer, cast out of thy presence. Yet such is thy goodnes again towards vs, that in mercy thou wouldest not suffer vs, thus in our sinnes to perish, but hast sent thine owne deare son Iesus Christ, to take vpon him, whatsoeuer is due : to reconcile,

and make vs at one with thee againe. In him therefore, and through him, we come vnto thee, beseeching thee for his sake, that we feeling the grievousnes of our sins, and groaning vnder the burden of them, maye feele the release and ease of them, in that we be through thy holy Spirit allured, and stedfastly do beleue, that Christ hath borne the burden of them, euen for vs. Grant O Lord, that we, being assured hereof, in our consciences, may through thy holy Spirit, be renued, in the inner man, to hate, detest, and abhorre sinne, and to study to liue according to thy blessed will, duringe our whole life.

We do not onely pray for our selues, but also for al the whole Church, especialy such as be persecuted, for thy word: grant vnto them, that whither it be by death or life, they may glorifie thy name, to their liues ends. Be mercifull to this Church of England, Scotland, and Ireland, we beseech thee good Lord, and p̄serue euery part and member of the same, especialy thy seruante Iames our most Gracious K. Grant him all such gifts, as be needfull for so high a calling, to the aduancement of thy glory, and the benefit of this common wealth; to the establishing

bliffing of a perfect gouernment of thy church, to the rooting out of fuperftition, and to the gouerning of his fubiectes in peace and tranquillity. Defend him O Lord, from al conspiracies, treafons, rebellions, and fo work in the harts of his fubiects, that knowing his authority doth come from thy heavenly Maiefty, they may with obedient harts obey him, in thee and for thee. And here (O Lord) we prostrate our felues, and yeld vnto thy diuine maiefty, from the very bottome of our harts, all poffible praife and thanks, for the wonderfull deliuerance of our moft gracious King, the Quene, the Prince, and all the Royall Branches, with the Nobility, Clergy, and Commons, of this Realme, affembled together in Parliament, by Popifh treachery, appointed as Sheepe to the flaughter, and that in moft Barbarous and fauage maner, no age yelding example of the like cruelty, giue vs grace good Lorde neuer to forget this thy great mercy towarde vs. Preferue the Counfel, and Magiftrates of this Realme, y being inlightened by thy holy fpirit, they may defend thy truth, fuppreffe wickednes, and maintaine equity. Behold all thy Paftoures, blesse their labours, increafe the num^r

number of them, place ouer euery church a painefull watchman, remoue all idle lubbers, and confound the power of Antichrist, and turne the harts of the people, that they may be obedient, vnto thy truth. Blesse the two Uniuersities, Oxford, and Cambridge, and all the studentes of the same, with all Scholes of learning. Behold all those that bee afflicted with any kinde of Crosse, that they may profite by thy correction, in newenes of life, through Iesus Christ our Lord; in whose name, for these mercies, and whatsoeuer else, thou knowest to bee needefull, for vs, and for thy whole Church, we pray vnto thee, as he himselte hath taught vs, in his holy word, saying: Our father, and so forth.

The Lord make his face to shine vpon vs, and be mercifull vnto vs, the Lorde turne his fauourable countenance vnto vs, and grant vs his peace. The grace of our Lord Iesus Christ, the loue of God the Father, and the most comfortable fellowship, of the holy Spirit, be with vs, preserve, and keep vs, this day, (or this night) and euermore Amen.

